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Reported for The Better Way FORTY-FOURTH ANNIVERSARY BY THE BOSTON SPIRITUAL TEMPLE.

Morning.

cassion of the forty-fourth anniversary by the Boston Spiritual Temple, which morning, afternoon, and evening exercises.

At the morning exercises, which Temple, presided.

The opening number was a quartet, "Fly Away, Birdling," by the Nilsson Knight, appropriate to the day.

Miss Marie E. Neale gave a soprano solo, followed by invocation by Mrs. R. S. Lillie. Miss Eva L. Baker and Miss Ella L. Luce sang a duet, "No Hope Beyond."

In an historical address, Hon. Sidney Dean argued in defence of Spiritualism, and held his hearers' attention for an applauded and especially when reference was made to the evolution of religious thought since the days of Luther to

Mr. Dean spoke as follows:

On the 17th of the month of February, just past, these was celebrated in the town of Dan vers, in this commonwealth, the two hundredth anniversary of the ending of a brief disclosure of psychic phenomens, known in history as 'The Salem Witcheraft." That seven months was "a reign of terror" which found a subsequent copying in the more bloody drama which made the gutters of Paris run red with human blood. At this anniversary, reverends and learned gentlemen of orthodox pulpits presided, read selections from the Jewish Scriptures, offered prayer to the same anthropomorphic deity, whose will, voiced in the same scriptures, directed the denouncing by clerymen, the sentencing by judges, and the execution by the hangman, of innocent men and women, through whom the sun of a psychic power was mani-

It was a disgrace to civilization, to the age, the country; to Massachusetts and New England especially; to the frenzied religious men and women taking part in these murders, and can neither be apologized for nor celebrated, except with a feeling of shame. It should be left to slumber in the dust of history, only to be exhumed to point a moral, or as a dauger signal to the on-coming, future generations.

We are glad that the learned orator of the oc casion did not eulogize these men of bigoted creedal hearts, and hands stained with murder. It was ignorance and bigotry combined which made such a tragedy possible, and whenever this union of two dark forces takes place, it only needs an opportunity to show to an observing world, how near the conception of an orthodox devil an orthodox saint can make himself appear.

The embers of a consuming bigotry, and an unreasonable Calvinistic theology had transformed the natures of these pilgrim disciples of blind, unreasoning, unquestioning faith. so that, to them, a special faith was superior to personal liberty, and its public confession paramount in personal life. It was transmitted from sire to son and from mother to daughter as the sine qua non for the eternal salvation of the soul, and for the proper standing of the individual in society.

The "Assembly's Catechism" became the subsequent agent for the perpetuation of the same teachings. It was an age of ignorance. Nay, low, stupid, prejudiced, dogmatic assumptions took the place of sound reason and knowledge obtained from study and observation in all fields; and these ruled Church and court, by first controlling the hearts of priests and judges. It is two hundred years behind us aud the world of humankind will breath easier when that stain upon and disgrace to civiliza tion has reached its two thousandth anniver sary, with none to celebrate it.

livery cycle of the race has disclosed psychic power, only to be temporarily quenched by the persecutions of the bigoted and creedally intolerant. The manifestation of mediumship in the Jewish Theocracy-the highest type of civilization then known-resulted in a law requiring the death of the medium. And yet the nation's king went, like a coward and a craven, to the seance of Endor, pleading his kingly power that the medium should be unharmed of the civil or criminal law if she would obey the higher law of her medium nature and permit him to converse with the spirit of Israel's dead judge. Elijah and Elisha were both medlums for the disclosure of psychic power-or else the parrative is false-and that their lives were not roseate, the record confirms. Most of the prophets were mediums, but only after the lapse of centuries were their writings acknowledged

and honored.

The apostles of the Nazarene were mediums, and disclosed their mediumistic powers only to be persecuted by the Jewish Church and uation. The Nazarene himself was the greatest in opposition to the public institutions; to promedium of the ages, and him the Church cru- vide a sectarian curriculum and to educate the ble practices and demands, recled under the

THE BETTER WAY. crited assisted by the civil power. Stephen children in and for the Church religiously, blows of the monk, Martin Luther, and Pro- observations of law, of fact, and of reasoning which resulted in his consecration as hishopwho was stoned to death was a medium a clair. And its latest demand is an equal proportionate voyant, who saw with the inner vision, the share of the public school fund. opening beavens of the eternal spiritual life rocks, hurled by an infurinted ratible, inspired into the support of religious sectarianism. If test of its truthfulness and unanimity of stateby priests.

were psychics, and history records the results and its grasping tentacles seeking to crush lib- as the monk, Luther, won in spite of the papal A gathering, which taxed the capacity her ministry and official papers, denounces the sumptions of its entire supremacy over the inof the hall to its utmost, assembled in very influences and powers which made her dividual conscience, belief, and worship. Old Pellows Hall, Thursday, on the oc- existence and progress possible. Manifestations of a material character, wrought by spirit by the Boston Spiritual Temple, which but their record has been expurgated from later was observed with much eclat by special editions of their printed works, or so changed in the editing as to destroy their simple, force ful teachings of fact.

These all are without anniversaries. It is true that Bruuo, the martyr, was recently opened at 10.30 o'clock, Mr. A. I., Knight, honored with a memory-shaft by those who vice president of the Boston Spiritual saw in his life the rising of a morning star of hope over darkened intellects and the midnight gloom of creedal teachings, but it was done in spite of the Church, and while its head was raving over his impotence to avenge this at-Ladies' Quartet, after which a few pre- tack upon his boasted infallibility. In this one liminary remarks were made by A. L. act of a free people, the judgment of the world sat down heavily upon Papal claims to infallibility.

While Massachusetts, in the year of grace 32, has celebrated the two hundredth anniversary of the demise of mediumship, of psychic manifestations showing the emptiness of Calvinistic orthodoxy, we come to our forty-fourth universary of the latter, better, more varied and more forceful and convincing manifestations of the same power, under the same gen eral laws of the universe of matter and spirit. It was not dead at the end of the seven months hour, during which he was many times of Puritan persecutions, judicial murders and horrors. It remained in partial abeyance until a later generation was prepared for its reception, examination, and culture on the human side. The Church, like Herod, in repeating those of Dr. Briggs and Rev. Lyman Ab- history, "sought the young child's life " It has run the gauntlet of a skeptical Church and an agnostic Materialism combined, and has grown sturdy under the blows inflicted upon it.

There has been no anniversary since the ounding rap at Hydesville startled the intelligent world, that it has not marked progress. Cast out of creedal society; ostracised because of religious opinious; derided by the press of mammon and political, social and business influence, made the target of vulgar witticisms and the curses of fools, the spiritualistic host has pressed on, developing new forces, and gathering to itself men and women of brains, of culture, and of courage.

The machinery of legislation, manipulated by political trimmers and lobbyists, and backed by professional greed and exclusiveness, has sought to perform the "coup de grace" upon mediums who voice professional spirit intelligence and are "healing the sick" according to the command of Jesus given to his disciples, but an awakening public intelligence is checkmating these methods of gree and exclusive ness. The genius of this government seeks has been accepted by a patriotic public, within the eternal separation of the religious and civil rights of its subjects. The divorce of religion from the State is absolute in our theory, but not in our practice.

The Spiritualist is equally entitled with the Baptist, Methodist, Congregationalist or Pres byterian, Trinitarian, Unitarian or Universalist, to the enjoyment and practice of his religion. The invasion of these rights under pretense of legislation is unconstitutional. There is an unseen factor in the strife which has been going on for the obliteration of psychic phenomena, through adverse laws enacted by weak representatives of the people. Public opinion, while not always omnipotent, is often a two edged sword. The clamor of the few seeking a vade the homes of others professionally, or to exercise a censorship over the question as to who shall be permitted to heal the sick of the family, is being answered in an unexpected di-

The public schools are civil and not religious institutions. They are certainly not sectarian institutions. The funds for their sustenance come from the body politic and corporate-the tax-payers-and their mission is limited to teaching youth, not religion-the Church does that, or should do it-but an English education in its rudimentary or more advanced form. Custom has given the Bible a place in the public schools. The King James translation is poison-religious poison-to a Romanist. He believes in the Douay translation—the one from the Vulgate-as the only Simon-pure, unadulterated, orthodox word of God, of Pope, and the Church. He is entitled to his opinions in himself, his family, his Church, but not to their promulgation in the public schools. His relig-

If the Romish religion is out of place in the chools, so is the Protestant. The Spiritualist has as much right as either to appear there, hold a seauce service and lecture or read a lesson upon spirit-communion, as has Romish or Protestant to read their respective books and hold religious service. But the Romanist and the Spiritualist are debarred. The Bible in public schools means the King James' transla-

ion is out of place in this civil sphere and work.

One of the signs of the times is that the Romanists, chiefly the officials of that Church, demand the expulsion of the King James' translation and the substitution of the Douny, if any Bible is to be permitted a place in the economy of teaching. They present the argument we have stated as the basis of their demand. But they go a step further, striking at the very foundation of the public school system, which is, that the State owes to itself, for all the future of a republican form of government, to educate its prospective citizens. Romanism demands the right to establish parochial schools

This, if allowed, would turn the civil power. of their confessions and works. John Wesley erty everywhere, would control the public

And this might be true of any other sect. live up the primary principle at the base of triumph of right, forces, were common to the family of Wesley, our school system, to-wit, its purely civil character for civil ends, and the noisiest religious demagogue with the greatest following of Henry Ward Beecher in the Plymouth Church voters, would soon turn the public schools into pulpit, a scholar, with a keen discriminating of immortal life. sectarian religious institutions for instruction in Church catechism, or the chanting of pater nosters, and the training of sectarian voters to control a civil republic.

This demand of a centralized Papacy ha brought and is bringing the discordant Protestant sects and their demand for the retention of the Bible in the public schools, not only to a pause, but to a change of front. Men and women of brains and culture, whose patriotism runs parallel with their own desires for freedom, educational and religious, are uniting in one grand effort to secure a change in the constitution or fundamental law of the general government, by which it will become impossible for any State Legislature or the Congress of the United States, whatever may be its numerical majo-ity upon any creedal issue, to vote or to use the public money to aid or further the purposes of any religious or sectarian enterprise, and especially churches and schools. As the people of this country make constitutions and change them, a united Protestantism in the manifest right, reinforced by those untrameled by creed, and free in their religious thought, ought to secure this safe-guard for

On this forty-fourth anniversary of the mod ern advent of intelligent, excarnate spirits into human affairs, we mark our first step of the year, and plant the American flag-the symbol of freedom, civil, and religious—at this point

The surrender of sectarian claims, in all civil and educational matters pertaining to the functions of civil government on the part of the Protestant Churches, and their unity in seeking to restrain by constitutional inhibition, the supremacy of creedal bigotry and intolerance born of ignorance in the masses and directed by religious fanatics and Jesuits.

The movement has not only required "a change of heart," but a lifting up out of the narrow ruts of theological creed and discipline, into the broader atmosphere of the civil and religious rights of each individual. This work was imperative if Spiritualism was to retain and secure for the future a foothold of civil and religious right. This great counter-check did not originate with the disciples of Spiritualism, but it could not have reached its present proportions had not spiritual philosophy and and outside of Protestant Churches, Conscious ly the creedists resists Spiritualism; unconsciously they follow the lead of the overshad owing spirit influences poured in increasing light during the past year.

In this they only illustrate a great fact in na ture and in man voiced in the personal experience of one of the apostles. He wrote: "For that which I do, I know not; for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good."

Our forty-fourth anniversary also marks a year of general emancipation of the public intellect and conscience. This was necessary preparatory of any substantial advancement. In all psychic practical monopoly of rights, with power to in- matters, the reason has been relegated into exile. It has had no action, no voice. The Church for centuries has demanded, belied in its utterances upon eternal penalties, and enlightened reason has been bidden to sit dumb in the courts of dogmatists. The Book has been exalted; the god-head in man debased. The flames around the funeral pyres of martyrs have made the skies of past centuries lurid with their crimes against manhood, and no voice of reason has been potent to quench them. Hallelujahs to faith and funeral dirges for man's highest endowment of reason, have oiced priestly and churchly domination,

Hetrodoxy to creed has been as smallpox to a compact community. The free thought the free speech; the critical examination of claimed authority, the refusal of an houest soul to confess what it did not comprebend, and what seemed repugnant to its conclusions from honest and careful thought, affixed to character the term of "infidel;" a yellow flag of avoidance; a "scarlet letter," indicating a moral taint in the character, such as Hester Prynne wore upon her bosom under Puritan laws.

During the lapsed year it seemed as if an un seen giant had trampled all these foes to an exalted manhood in the dust. Not from the infidel side, but from the saints of creed, and Church, and form, have come forth intellectual giants and moral heroes who have dared. The very citadel of faith; the very sanctum sanctorum of the creedel authority; the "thus saith the Lord." which for centuries has chained the thought and lips of millions, has brought to the bar of a reasoning analysis and questioned as to its errancy or inerrancy. Spots on this supposed spotter's revelation; contradiction of statement and of alleged facts; myths recorded under the nom de plume of heavenly revelations; fictions dissolved in the crucible of scientific examination and comparison; these and more have marked the great era of the emancipation of reason, and its elevation to its proper place in the economy of man and of the universe. In 1520, the Papal Church, with its unreasons

testantism was born. In that the learned pro- from fixed causes to certain results with a of the diocese of Massachusetts was a victory fessor of biblical science in Union Theological clearness and power which smites the agnostic which gladdened the heart of every liberal Seminary Rev. Mr. Briggs, D. D., brought the Materialist with dumbuess and overwhelms progressive man or women, whether creedal in shile under haptism of death by a shower of and its funds raised by general taxation over Protestantism and Romish Bibles to a public the hitherto houest creedist. Komanism was numerically the strongest at the pulls, the Papacy with its bead in Rome all creedal Protestantism with the results. Just Wyckliffe, Huss, Bruno, and Martin Luther the polls, the Papacy with its bead in Rome all creedal Protestantism with the results. Just bulls, excommunications, and a life-long series this spiritual day and age. Heretofore it has growlers of the conservative, anti-progressive was a psychic also and came from a family of schools of the United States, and direct their of persecutions, so will Dr. Briggs win in this been as difficult to force an entrance into these school. One more such victory and the Protesmediums. But the Methodist Church, through curriculum in harmony with the Romish as- contest against a combination demanding the literary crypts for a living, progressive topic lant l'piscopal Church will find itself wheeling subordination of enlightened reason, to dictum as it would be to open an old moss-grown into line and keeping step with the grand of a blind, ignorant faith. The battle is still tomb to bury a living angel. But the popular on but every step taken is a march towards the demand of intellect and heart has rolled the

> of Boston, Dr. Lyman Abbott, the successor of mind, a son of the creed, but a worshipper of truth, has taken the essential, advanced step, fitly supplementing the position of Dr. Briggs, and ature have found mediums or their work en leclared that Christianity is and ever has been under the law of evolution. I have not time to have always been known as sensitives, but cause. We have no census of Spiritualists by speak of his advanced positions here and now. their one great motor nerve led directly to You have read his lectures, and so have creedal ministers to their surprise and churchly grief The dogs of theological war have been unlashed, and their baying is heard through press and from pulpit,

Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so wide-spread that the trials will not come off. The defenders of old orthodoxy are afraid of the jury. Unless the jury-box is packed with Cal vinistic mummies of the fifteenth and sixteenth centuries acquitals are as certain as trials. The popular minds and heart are in accord with truth, fearlessly confessed. Evoluted brains, educated and trained minds are discarding the swaddling-bands of a Church and creedal childhood. The thinking, reasoning world will not wear them any more. Imperative religious fashion, like clear, religious thought and reason, will give then a grave in history.

Since our last anniversary there has been a perceptible widening and deepening of the intellectual world in its relation to the philoso phy of Spiritualism. I do not speak of its phe nomenal phases, though to many these are o the greatest importance. But the physical and Lichical laws and conditions absorb as much and more of my attention than I, as a spirit immortal, care to give to them. I shall soon put off this mortal with its environment, peeds, uses, and laws, and my ego will be clothed in a spirit body fitted for the uses as well as the glories of the super-sensuous condition. I am more interested in that, both for myself and my race. The laws and processes of that existence, social and personal; the scope of spirit activities; the nature and imperative conditions of spirit-intercourse; personal activities as involving the measure of personal growth or evolution; the gratification of a quenchless love which seeks an unselfish service for others; the eternal, conscious, progressive life when the broken unions of life here shall have home; these and more claim my thought, my close observation, and my absorbing interest Here is the philosophy of Spiritualism, as it is the philosophy of immortal life.

If I am right in my observations there has never been a year since the rap at Hydesville was interpreted by the English alphabet when the philosophy of Spiritualism was so intently and so generally studied. In no year has there been such an intense famine-hunger-for this 'bread of life." It has not been confined to professed Spiritualists, but the hunger has become more universal. Scientists have been delving and working like miners after golden ore, and many have been blest in the finding.

The Church has furnished its full quota of investigators, for this philosophy is one with the teachings of the incomparable medium teacher, Jesus of Nazareth. The seauces have become common in the homes of devout Christians; mediums have been developed in these homes and stated seasons are devoted to the communion of spiritual saints, incarnate and excarnate. Many a rigid, orthodox pastor would be horrified if he knew how many homes among his flock experienced the glories and comforts of the seauce room while the few formalists were conducting "a prayer and conference-meeting," so methodical and priceless in its old orthodox methods as to make it a spiritual Sahara of weariness and pain.

Nay, the pulpit itself has been invaded by our spirlt friends, and a growing liberality of thought and expression is a marked feature of the past year. A few, strictly orthodox and devout in their allegiance to old creeds, still deal in "the terrors of the law" and preach the eternity of the roasting processes to the few who occupy their pews, but the crowds follow the philosophical preacher who is abreast of the age and who has something practical to teach. This change has been marked for some years, but it has increased so rapidly that 'ministers' meetings'' are now devoted, sometimes wholly, to the topic; "How can we induce the people to attend Church service? If Wesley or Whitefield should rap the answer on pulpit or pew, as other spirits do on the tables of the home circle, it might not convert, but it would alarm. "Neither will they be lieve though one rose from the dead,"

The literature of both America and Europe has felt the transforming influence of this silent wave of life from the supernal ocean. The public mind is seeking with an avidity, heretofore unknown, the class of literature, both light and profound, which paints the roseate hues of the morning of a true life for mortals as nature paints the blush rose, or uses the profounder thought which seeks the universal law of the universe through which souls clothe themselves with spiritual apparel at their dis solving through material death. The realms of fiction, as never before, is permeated with the facts of Spiritualism. The literature of fact and experience has become a rast library of spiritual disclosure. The pen of science, steel-nibbed and diamond-pointed, is recording lips Brooks, of the same Church? The victory

their pages to a discussion of the dawning of meagreness, in numbers and influence, of these stone from the doors of these literary sepulch his co-workers in New York and Phillips Following Dr. Briggs, and in your own city ers, and during the last twelve months especially, the sun of truth has been like a searchlight dissipating darkness and opening vistas

The angels of freedom for thought reason ing, and public confession of truth in literdowed with the requisite courage. Publishers and ended in the pocket. The daily bank balance was its electrical battery. "It will cost seems a pity, but the pity will probably remain me subscribers" was both the reason and fiat of refusal. But the "Arena" came to the front, with the man who dares, at the head. It was the sharp end of the wedge which split the moss-grown trunk of conservatism in current literature, and its grand success, builded upon grander freedom, aggressiveness, and editorial ability, has touched the pocket-nerve of its contemporaries, and to-day Spiritualism with its theories, claims, and facts can find entrance, in some form, into the columns of any reputable monthly in Europe or America This is a giant's stride in literary progress.

The weekly paper-usy, I should have said the weekly papers which are the mediums of the daily movements of this great force, will compare favorably in ability, in thought and elevating the race to a true conception of its reasoning, and in literary excellence, with the dignity as individuals and the true nature of best of churchly periodicals. The army of correspondents and news-gatherers, contributors and general purveyors to these harblugers of spiritual light and truth; are excelled in num ment of forces, must be admitted by all stubers only by that larger army of subscribers dents and observers of the psychic philosophy and readers from Boston to San Francisco, and and phenomena. It required a John Baptist to

gressive thought is to be found the weekly rebicle of spiritual thought and philosophy. In creedal soul from its bonds before he could New England and your own Boston, the "Ban both utilize and enjoy the freedom wherewith ner of Light," like its veteran editor, is in the the spirit maketh free. full vigor of its newspaporial manhood, and its work has never been better than during the chinery for its own perpetuation, with an abso past year. Every New England Spiritualist, lute supremacy over the conscience and life and those living in States contiguous, owes it through the two moral elements already named to him or herself, and to the cause, to give the left little hope of success for the angels of the paper a generous support. Cincinnati as an- better life. They could not succeed as against other great center of liberal and progressive thought, has its BETTER WAY, a vigorous exponent and defender of the cause, its mediums and expounders, and has already won golden the Romish Church; they have not succeeded opinions and generous support among think- as against ecclesiasticism with its dogmatism a spiritual re-setting in the immortal glory ers and students of the psychic. Chicago and San Franciscolare also great centers from which popular intellectual culture, combined with the weekly press radiates the news and carries to thousands of families the comforts which an angel ministry inspires. Each of these organs have done better work than ever before, during the past year, simply because they have an increased clientage, and have kept pace with the rapid growth of spiritual knowledge.

But still another step in the liberalization of thought, speech, and action calls for expression on this anniversary occasion. We allude to the decrease of churchly prejudice, and the enlarging of the area of investigation into supposed sacred things by intelligent minds and broad, generous, truthful natures within the churchly fold, instancing Drs. Briggs and Ab. bott. We supplement this by the observed growing liberality of all Churches, save the Romish, touching earthly forms, rules, restrictions, and antiquated formulas and ceremonies in worship.

Perhaps more thoroughly entrenched in an exclusive ritual service than any other Protestant Church has been the Protestant Episcopa Church. And yet from the very altar of this Church has come forth a Heber Newton, and, giving a hand of fellowship to his humanitarian co-workers of other sects and pulpits, has led them on to the excluded ground within the churchly altar railings and bade them speak the truth, as they understood it, to his people. It was a bold step, a defiant note, a lifting of spiritual brotherhood and humanity's work above churchly forms. And he is not alone in this forward movement which proclaims spirit and life to be above forms and ceremonies and a self-confessed spirit of exclusiveness and saintly holiness, which must appear as disgusting to an All-Father deity as it is to sensible men and women, not bound by creedal authority or the canons or usages of any church. mands. The disintegrating process has been Hardly had this wise step been taken which

placed a small, spiritually dead and aristocratic Church on a more popular and progressive footing, than Newton and his associates became the target of another theological stoning. Clouds gathered over the denominational horion and thunders muttered, low and sullen. At last, a Protestant Episcopal monk, unsavory with the smell of monastic celibacy, with sandals and serge robe, left Wales, crossed the ocean, and pushed his unwelcome presence into the ecclesiasticism of New York. It was the grim shadow of sub-papal ecclesiasticism, like a dark background to a painting, useful to reveal more clearly the reasonable, charitable progressive ideas of this liberal age and counry, and for nothing else. Such men as this Father Ignatius belong to the fifteenth century and should never have outlived it. It is a sign of the times that he was forced to take himself and his sacerdotal garments back to his monastery and exile from society, by the spirit of liberalism which pervades the New York churches.

And what about the exaltation of Boston's intellectual and moral giant, now Bishop Phil-

faith or not. The very attempt to prevent his But the popular vehicles of reading and elevation by Church formalists of the Father march of the age. The angel world has had more to do with these than Heber Newton and Brooks in Massachusetts and the country. Yet as the mediums and agents of the excarnate

> iberality and true courage, The last feature, marking progress and cal ling for congratulations on this anniversary day, which I notice, is the general increase of the numerical strength of the spiritualistic decades or years since the raps called investigation and rallied a spiritual discipleship. It to be voiced in future anniversaries.

they have done noble service by their advanced

The mission of Spiritualism thus far has been to disintegrate, to break the creedal forces, which, for centuries, have practically destroyed personality by incorporating it into a Churchly mass, governed by creed and dominated by terfor and hope; terror of future eternal torments for the soul, and hope that by some decree or act of God, through the Church, this hell of punishment would be escaped and a censuous city of eternal happiness attained. Spiritualism restores the individuality of the race. 11. speaking metaphorically, places man, doublesexed, upon his feet. Its teachings bid him stand erect in the Image of his creator.

That the work of the spirit intelligences in their conscious, eternal existence in spirit spheres of life has been intelligently planned, both as to methods and the continuous adjustfrom the St. Lawrence to the Gulf of Mexico. | prepare the gay for teachings of the Louis | nevery great centre of population and pro- | medium-philosopher of Nazareth. It required a breaking of the hands and a loosening of the

A consolidated Church with adjusted ma-Judaism and its theocratic legislation and jurisprudence; they could not break through the solid ramparts of superstition entrenched in in any past century because of the want of civil freedom. But evolution is the law it ernmental forms as it is in the subjects and directors of governments and as it is in all the universe. Under this law a free republic, with an advanced citizenship, prepared the mangercradle for the accouchment of this young Hercules of force from the spirit world.

All else being favorable, "the fullness of tlme" having come, what remained as the objective point of effort but the disintegration of the old, superstitious, tyrannical, churchly power, which, through its creeds, controlled the conscience and by its threats forbade the use of enlightened reason in examining the basis of its claimed authority? Psychic revelations have been liberalizing the Church and breaking old creedal bands ever since. Their last effort in that direction was against the horrible decrees of Calvinism, entrenched in their last retreat in the Presbyterian Church.

During the clapsed year this psychic force

has brought even that stubborn, dogmatic Church to a revision of its creed by a committee. and Presbyterian babies, who hereafter leave the home-cradle and a mother's tenderest love and care, will be permitted to be saved. Wouderful condescension! If non-elect babies were eterually damned last year, or ever since the old Book was compiled they will continue to be damued while the world stands and a baby dies. Not God, nor law, nor revelation has changed since the stars were set in the blue vaults of space, but man has and the large body of the compacted Presbyterian Church has also But the change has been wrought through spiritual influences, revelations, and forces. No amount of machinery could keep the progressed, the evoluted natures of the families of the Presbyterian or any other creedal Church

loyal to its unreasonable teachings and de-

steadily increasing and more and more, men

and women are doing their own thinking upon

religious matters especially. Spiritualists are not organized and have neither Church non, binding creed. The individual gift; the family or social scance; the modest society with a code of by-laws for the government of its activities; these ufford no annual ceusus basis. And yet that it has increased in numbers, in intelligence, in moral force, in communities, during the past year we know from an examination of many sources of information. Spiritualism is not on the retrograde, but upon the advance. It will ever adcance until it has first released from soul bondage the race and then captured it by eternal, changeless truth. The race on earth. as a whole, like the race in spirit life, will be worthy the design and handiwork of its all-

wise and beneficent Creator. Be it our pleasure, as it is our duty, to supelement the work on earth of these higher celestial evaugels. Where they lead it is wisdom in us to follow. In so doing we prepare ourselves to join in that work so dear to the heart

Continued on fourth page.

Betweeted by The Setter Aa. AN ANALYSIS OF MAN A new also date to end marries than themselve that there is a second of the second of

Cast un three shores of human lite of that strange power ever present in which I accept as deturing an attribute seems to me to be duty to myself. 1 have arrived at an age known as maturity and universally acknowledged as from the first remembered act of conscidividualities, so mixed as to form a human conglomerate, but it is a unit, individual character, builded according to some law as mysterious as my own ex-

Whatever, by the blending of paternal of this character through the slow movements of elapsing years has been assimilated, accepted, worked out, through the channels of my own selfhood. Whatever has surrounded or environed me ousness. from the hour of my primary acts in building myself has been so consciously

I sense the blending and the assimilation of all these forces, processes, laws of the human ship has been builded from the keelson; rib by rib, plank by governing the mentality. plank, spar by spar, and I know it all through my consciousness, supplemented by my memory.

While others have been alike building their characters, they have, in part, couthe great law of unities I am convinced of my own consciousness that I am the verse of development. In other words, act standpoint of the individual consci-

ousness. Now, I do not propose at this time to argue my proposition. I am simply a conscious being, knowing something at least of the methods by which I have put on both character and manhood. In a have builded it.

I note another thing going on within me under the arch of my own consciouscreed, for my thinking is done in the gabble, and wrangling prevent calm, deworked, strained, and nervously out of surroundings and with itself.

It has its laws, and they seem to be imperative. They also seem to be in the thinking nature rather than without or exterior to it. And the laws seem also to conform in general features to all personal consciousness. And it seems to me that there is no difference, but whether in matter or in spirit, there is a sameness, a unity of characteristics in would get the best, the finest and the old regime continued another half cenhighest results, you must cultivate. Nature never does her best and truest save when she is helped, guided, supplemented by intelligent spirit. If I want the perfection of fruit from nature, I cultion, the better the fruit. If I want perwild rose of the shady forest side, grow- was forming? It was an age when the casemate of earth for a temporary abid- action, best expresses the idea. State, not the same in others. In my early integrating up among brambles, but I seek youthful, untrained mind was uncon- ing. It will lay it aside, under the laws place, is the term to use in reference to vestigations of the phenomena of Spir-

and maternal blood which we define as but I am conscious of feeting it by an personal character. heredity, has entered into the building internal sense of feeling. It seems to using in the building process all that has come within the orbit of my cousci-

or unconsciously assimilated that it has decide upon a given subject," the think- begotten in an ignorant, creedal mind formed a part of the warp and woof of ing and reasoning machinery is at once and age, is practically dead and has been my own nature or character and that set in motion. Sometimes it is kept in so long dead in enlightened communistrange power-memory-makes it mine motion by the same imperial dictation ties that the very taint of the presence of being and action, by which the hull results. These are the exceptions and atmosphere of life. are too evidently violations of the law

that cultivation must have direct referin and by the character which is being sciously or unconsciously been assisting builded. The true intellectual culture which the ego is to act, both in the morby my reasoning and judgment and other tal and in the immortal life. The culunderstanding of the true nature and exact center of all the forces, laws, and properties of the soil into which the which I am cast without my choice, and no perfect rose if he stops there. I science and life has been touched by inthat the universe seen or unseen is a tellectual processes, so that the person unit of being and of action from the ex- is not an utter ignoramus upon any one thing within the orbit of his own consciousness.

I do not mean that all should be specialists; that into one character should be combined all the knowledge of all the professions, or of art, science, mechanics, manufactures, nor that one should besimple, natural, artless way I propose to come a universal linguist and a professor talk about it and just as it seems to me, in philology; but I do mean that mental but perhaps not to you. You can form culture should be such that at command a judgment as to the elements which every chord of life should be struck with if I know you intimately, but I can not titude; that new fields offering new and action, ever since I became conscious gather up all the tangled threads and thoughts, new intelligence, fresh activi- of anything, only my intellect could not tissues which you have woven into your ties for the intellect, should be cultivated grasp the fact, or reason upon it. It all character-building; neither can you for the mind's own sake as well as for went into the unit consciousness of my mine. These are a part of the individ- the more perfect rounding of intelligent personality. Now, that my intellect has oning, guessing, and surmising, when and near his demise he sent for a profinding voice in speech, create reputation | fessor of music and spent his last hours for another, but a myriad of gossips, all in seeking an understanding of the scidouble-tongued, can not create character ence of music, of which, up to that time, character. or change it when the person and events he had found no time for the study of its theory.

If I properly comprehend the law of this thinking force within me it can be ness, and the nimble reporter, ever pres- starved, or gorged with a sameness of ent, writes it on the scroll of memory. mental food. Both processes shrink its and human life; the living, spiritual, It is my scroll; not yours, nor God's, powers and destroy its elasticity. He nor an angel's. I have two fountains of who sturdily refuses to cultivate and action within me. I think and I feel. keep in active work his mental machin-It is not necessary for me to go outside ery upon the broad comprehensive basis and mingle with a gabbing world about provided by nature, but insists upon rector of life; the artist which outlines business, politics, or forms of belief, or plodding all his life upon a material and directs the use of the lights and plane for material purposes and acquiresilence of my interior life. The outside ments, will, as a character, have to conworld distracts; its noise, confusion, fess himself an intellectual boor. On the other hand, a surfeit of one thing. liberate, and consecutive thinking just be it business or religion, be it works or as a discordant brass band prevents faith, will as surely produce a diminusleep when the human machine is over- tion of mental elasticity. Too close ap- ing waves of motion by which the conplication upon one line, one subject, to harmony, as it is out of tune with its the exclusion of all others, induces mental nausea or mental death. In religion This thinking power is among the the study of the New England Primer most wonderful of my whole organism. in boyhood, when the whole boy, body and mental pabulum better fitted for a boy's mental condition and needs, Sabbath and who became fitting stock out of which Calvinist deacons for or-

thodox Churches were made. They were generally good men, but all laws. The law in matter is, if you the world would have stagnated had the

> Granted that ignorance of mental laws and requirements controlled in the injury inflicted upon the youthful

where the cultivating skill and hand of scious of to own nature and aws and of matter, and return to the realm of the spirit existence when it shall move itualism, especially in the intellectual the forest has toughed soil and root was latten to accept the conclusions spirit for it is a unit in itself and can stalk and posten and given to me, so the reached by his elders without any men- not be disintegrated as can matter, and result, the waxy whiteness or the deep tal processes if his own. But the time thus die, or perish as a spirit organism, curmine blund of the perfect rose, or the when these chains and fetters were to or unit of self without my own choice or the exercise Japonics, or the violet, or the miguomette, be broken was fast approaching. I rewhose very breath is a perfume like the member -m man, of you whose heads my waking hours, which the world breath of the angels. Nature plants bear the almond tree blossoms of age of fact and thought calls volition, and rocks, weeds the true agriculturalistics; also do when the intellect assumed pela them. That is one of the laws some of the attributes of manhood and or integral part of my nature, what through which success comes to him refused longer to be shackled and led. Now, the same characteristics of uni | I recall, as do you, when selt polsed, serval law I observe as a necessity of my honest, hungry for real knowledge, and thinking forces to obtain the results yet conservative, the mind set itself to such. All that has entered into my life most satisfactory to myself. And what the task of criticising the critics of exdo I mean when I say mind? I have amining the foundations of the creeds ounces I now see clearly was a part of had this thinking and reasoning power which it had for so many years accepted an educational process by which a char- known to my consciousness, drilling upon the reasonings, teachings, and auacter was builded, known to me as my away at that problem, that question, for thority of other minds, long since beginown. It is not a thousand and one in- more than a half century. I call it the ning their studies of law, nature, and ego, the me of my own personality. Not spirit in the higher schools of the exyour ego nor your me, but mine. There carnate, of entering for myself the menseems to be but one of the five senses tal, moral, and religious fields of the which belong to my organism which can universe with a bold step to find truth take cognizance of it practically. I can for itself. It was the day of emancipanot see it, hear it, taste it, or smell it, tion to manhood, to selfhood, and to Calvinism, Lutheranism, Puritanism,

be the germ out of which I have first Creedalism, are practically dead as forces evolved and then builded character, to chain the intellect by a simulated horror, a denunciatory cry, and a social ostracism arising from the claim that the enquirer is of necessity and by reason And this ego is the imperial man with of the use of his own powers an infidel, me. When he or it says, "think, reason, a religious pariah. The giant bigotry, through that same inner, unspoken until physical exhaustion ensues; some- of the corpse is offensive to the nostrils knowledge which we call consciousness. It is a primary attribute irresponsible hallucinations and feverish my battle and so have you, and spirit- and act of the spiritual ego. Intelliphantasms and even intellectual coma ually we have entered another and higher gence subsequently enters into the act choices and acts.

Do your own thinking; obey the laws of the mind which make cultivation es-But cultivation is the law of mind and sential to growth in mental vigor and power; gather from all this material and dividuality as a whole. ence, not alone to the mind's powers, spiritual universe of being and action but to the place and the work to be done your information; the facts and laws of me to build mine. By observation of has reference to every department in and act in the building of character, for we now know that we are building for effaced. Earth is the intelligent trainthat every other human being, building claim that there can be no approximate ing field, wisely designed and fitted for his or her character, is also to him or perfection of mental cultivation unless human intellectual uses. When we leave herself in the exact center of the uni- every department of nature and art of it we should bear with us a trained intellect as well as a pure, soft, sympathetic heart, for there is higher work for us on the immortal side of life.

But I am conscious of another dewonderful even than my intellect and intellectual processes. It appears to my consciousness, to occupy another chamber within me, and to rule over an entirely different set of functions. It makes me spiritually a duality. I am conscious of the distinctness of the two states and actions. I have always been conscious of these two states-and the nature and acts of each.

And here is the real heart, the seat of personal being and character. It is the eternal ego, beyond even the power of mental analysis to correctly define. It is the conscious me of personal, individual humanity. It is the king and dishadings which environ an earthly existence so as to produce human character; it is to the observed nature what God is to the universe and what life is and source of all thinking and reasonscionsness takes cognizance of the inand the seat of the emotions; the imperial chamber where is found the throne and mind, called lustily for relaxation choices; the only ear which hears what man has been taught to term intuitional material laws, neither does it exist by virtue of any relationship to matter.

It is spirit. A spirit personality enshrined in a material organism, tempocreated through the physical habitation should not choose the better, and -are not material, but like itself, spir- through obedience to beneficent law, reitual. Its intuitions, when freed from form his spiritual character? those old Puritauic days, but who to-day the burden which the body and its needs looks back upon those days of the men and cares cast upon it, are of a higher means definite space. It is a term aptivate the tree. The better the cultival tal and religious strait jacket, but knows order than belongs to the realm of mere plied to matter. We do not apply it to overrode reason and the evidence of the matter. It has stepped forth, an ego, a life, a thought, and we can not apply it to physical senses, and established the fection in the rose, I.do not seek the mind and the character which the youth from the spiritual unseen, and entered its spirit. State, or condition of being or truth against them all. I have observed

He litet attribute in consciousness | 11

knows that it exists without correlative to attest its existence. It comprehends, say, in part, because the same law, observed throughout the known universe. of cultivation. The baby spirit may be eye.

I have given this much of time to the like itself as though it was another personality. The forces are all in the ego, cause as a boy, a lad, a youth, a young the touch of the hand of continuous culaged pilgrim of earth, it is the same disstage of existence. A law in the universe prevents any such metamorphosis. Call it an "infant of days," but it of its infancy of yesterday. All contact with life, material or spiritual, cultivates

Its second observed attribute is choice. In this is the power of discrimination, The choosing follows the discrimination. It accepts, or revolts at acceptance of choice, its conditions, choice, and in so conditioning choice, or the nature which chooses, gives mental, moral, and religious character to the in-

next stage of growth, or evolution. It

will thus move on forever.

The right and the wrong in morals enter character through this door of the namanifold disclosures as mental pabulum ture. There is a right and a wrong, just but I have never so classified the attriupon which the mind can feed, reason, as there is law in the whole universe of butes and acts of my nature of which I God. We touch the realm of law when we exercise our natural power of choice. an eternal, conscious life in which the But to attach the results of choice to our department of myself under the horizon ture of the flower means more than an unit of character remains as such for- personal character, there must be more ever. The scroll of memory abides also or less of intelligence, of knowledge beand material death is no sponge through hind the choice. Irresponsibility for the den impulse, created by certain condioperations of this strange universe in seed is to be cast. The florist will have or by which an iota of the record can be act of choosing can only be admitted where a dense ignorance exists. An in- nature of a judicial act with both pur sane person or a demented mind chooses pose and power to execute the decrees of without the choice affecting the character. So also of ignorance in the sane make my definitions plain to you, but I mind. How far an ignorance which have always felt my will to be a force in arises from one's neglect of his oppor- the execution of my wishes or choices. tunities of cultivation, conditions and attaches the ignorant choice or act to the terrible storm of death at the entrance partment of my nature. It is to me more character, is a nice but very intricate of the wilderness, in Virginia, was first question in moral philosophy and the deliberative and considerative of the ethics of character-building. If a mother whole situation; then the choice of a offers her child as a sin-offering for her- plan ensued; then followed the stubself, because of her dense ignorance of born, inflexible will of General Grant the law, and her superstitious and ig- and his solid legions of men, inspired norant faith that her sacrifice will by a common will which made their redeem herself from the penalty of the hearts like adamant, as in that great selaw she has violated, she is not to be ries of echelon movements, he, and they judged in character, as a deliberate mur- willed victory, and won it. constitute my character, as I can yours if I know you intimately, but I can not titude: that new fields offering new and action, ever since I became conscious ual memory and consciousness hidden character. And I know of no limit to become more mature, more thoroughly ing, the choice and the subsequent act execution may, in supplementing a wise brain are under my spirit fingers! 1 behind human walls so opaque that be affixed to this process of cultivation trained, I cau, through its processes, ana- being intelligently performed. And this choice, destroy the best of characters. am talking; you write my message. I others can not discern them. Others on these mortal shores. It is asserted lyze my own nature; can study, com- primary attribute of the being mani- I have been in grave doubt as to the rel- am in my own spirit atmosphere and yet can think, reckon, guess, surmise, but in the biography of one of the ancient pare, and reason upon the two states or fests itself at the very opening of the ative position of the choice and the will fam in you. Believe it, oh my brother. they can not know. The thinking, reck- philosophers that upon his death-bed conditions, and know something of the lids of consciousness, and continues to in the formation of characters. I have for the Infinite has taught us, and the We call this part of the nature, the of the spiritual ego, and by the observa- falter and fall because of weak wills to taken place. Alleluia! Amen." emotional life in the person and the tion that law is ever abiding and con- execute, even where there was no lack of tinuous, we reason that choice must exist, as a part of the nature, forever. The the personality, the real conscious life of change of earthly vestments can not supremacy of the will. An enlightened on higher. But there is this fact touchchange the spiritual nature, or eliminate sphinx of being; the indefinable through any of its attributes. Hence, if there is nature, is simply invincible when his the human spirit. The greater the cullanguage; the apotheosis of all sense an eternal life for man, which Spiritual- will is positive and equal to any emerism affirms and proves, then the whole gency. spiritual nature and being, character included, and choice, or the power or at-

tribute of choice, also included, must remain with the spirit, But do you not see the inevitable conclusion to which the logic of the intellect will force you and me, if this propif, with a clearer intellectual knowledge to all its varied departments; the center of the facts and laws of existence in the which does not come through the exteexcarnate condition, he chooses to leave rior senses of the body, nor from the that prison? And, if he elects to conform to law, and then enters the orthodox city tellect and processes; it is the fountain of light and song, who shall say him nay? Characters are changed here, on of the will; the seat of discriminating from good to bad, by the underlying to gather to itself, in one, all the senses ual act, attaching to the spirit personalivoices, and which are yet no voices, save ty, and largely governed by intelligence. wrecked many a genius and created a as the impression leaves its conscious Is there any known reason, save that class of sturdy theological plodders message for mental consideration; and, which is taught by an unphilosophical, other observed laws in the realms of my whose gravity forbade laughter on the by its very nature, it is not subject to illogical, and contradictory creed, why, under the brighter light of the supernal life, with a different environment, and the manifest desire of the creative Alll'ather, voiced in our nature, in benefirarily. The material home is not its cent laws, and in the golden opportunihome. Its relationships -- save as they are ties offered, there or here, why one

But place implies locality, and locality

out of its earthly environed spheres. The moral, and prophetic departments body locates it, and shares its created sought a solution of the question body locates it, and shares its treater through this intuitional or spirit attritional processes of development. The bute. If all the manifestations of in spirit body, which it bears with it into dependent, personal intelligence can be the unseen, is like itself, a royal vest brought to harmonice with this occulproof. It will rever call an outside witness ment, visible only by the vision of the unknown, indefinable attribute of the sou! It may gather material elements in part, its own nature and powers. We by a power which shall hereafter under- tercommunion of spirits must be te stand, and, so clothed, be perceived by jected. This question became of see ph sical sense, but as a pure spiritual absorbing interest that, in my own per is ever applicable to it, to wit, the law body it is not observable by the natural son, I sought its solution, long and be

consideration of this leading brimary attribute of the spiritual man-nature, bebut they are slumbering. They await man, a matured man, and now, in my old age, this power and process of choice tivation. But babe, youth, man, or an has been an omnipresent factor in the building of my own character, and I tinctive, personal ego. After cultiva- reason that it must have been so with tion it an never return to the baby you all. In fact, that it belongs to the human personality, as a whole, from the first evoluted man forward to the highest who live, and love, and serve in the will never return to occupy the position | glory-land of immortal being. The law and the attribute are as universal as the race. Individual environments may conby adding experience; memory makes dition both choices and character, but the record; the fact has come to birth man is the architect of his own characand can not be obliterated, or cease to ter, and orthodox decrees, which eject be as a fact, and the ego moves on to the or reprobate from eternity to eternity, it continues to be a revelation. It was are religious frauds and shams. I will not place them in the categories of philosophy or logical reasonings, for, judged by these, they are monstrosities. They are not only absurdities, but they are horrible inventions, in that they seek to create a loving personal deity, and then accuse him of the most unjust and cruel

> But this second observed feature of my spiritual nature has other attributes, I have always known of their existence through my consciousness. Lexicographers define the act of the will to be the same as volition or choice; it is a nice, subtle splitting of metaphysical hairs, have been conscious. Choice, to me, has been a different act, as it is of a different nature. Choice has been more of a deliberate comparison of two causes, and the selection, legislatively or under sudtion; while the will has been more in the the choice. I do not know that I can A council of war at the opening of the

revenge, must be judged. The one mani- me to be different from any choice which fests an ignorance which is to be pitied the nature may make. They are the exand commiserated, the other is a wicked, ecutors of choice, and as such determine intelligent violator of the law of his be- largely the character. A weak will in I am here! The strings of your material their earthly close. By the very nature seen so many noble, intelligent natures marriage of the two spheres has already moral or physical courage-that I have long to that attribute of the spirit. And gravitated to the verdict in favor of the so I surrendered my doubt and moved mind, supplemented by a correct moral ing the law of cultivation as applied to

But I must leave the further analysis of the spiritual ego for want of time, and consider briefly one other attribute or power inherent, but subject as are all other attributes and powers to the laws its attainment I believe to be the cultiof cultivation. The whole human being. as a unit or in individual parts, is under osition be true? Will any spirit rest in this universal law-I refer to that an orthodox hell of brimstone and pain conscious power of perceiving, of knowing, of being satisfied with a knowledge reasoning processes of the intellect, but from the purely spiritual and supernal side of its nature, called by lexicographers and learned writers, intuition. It the earth plane, from bad to good, and is the act of the soul by which it seems the future of life. All below this is choice of the personality. It is a spirit- of seeing, hearing, and feeling, making inflict upon themselves. All else is of them all one grand subtle, delicate sense of its own independent being, and through this sense becoming consciously cognizant of, and knowing in fact what no sense can communicate and no reason can formulate.

> To some natures, this seems to be a distinguishing birthmark. To others it is dormant, weak, and obscure. In my own nature it was hardly observable, and the acts of the soul independently of the senses were of the rarest occurrences. In my mother the gift was clear, pronounced, and called forth upon occasions where the senses and the reason all failed. It was then that the soul-senses

spirit, then the whole doctrine of thein. tiently. I found, by obeying the law of cultivation, that the sixth, or intal tional, sense of my being became strong. ly and increasingly developed. The soul sense became acute. It perceived in sensed; that is the appropriate word to define it.

But above and beyond its powers. using the brain and the physical senses mastering thought and language, weld. ing logical sylloquisms to the theories against my education, my long habits of training in thinking, and my cherished religious beliefs, came theories of life of causation; of law; of duty; and of the present, personal, conscious existence of those I once knew in the mortal, which could not, by any possibility, be traced to the working of my own intellectual or spirit powers. It was a revelation, and and is, not the glamour thrown over or around the hypnotized subject, for I was never entranced or put into a magnetic or other sleep, save the natural sleep which has blessed me from childhood It was not being magnetized, while in the conscious condition, by a circle or battery of sitters, for these wave clouds of intelligence from the supernal life came to me when sitting alone in my home library.

I examined my intuitional sense, and t gave forth none of the usual signs of its action. I did not sense, but I wrote first automatically and blindly; then by dictation through a part of my own brain, by an intelligent power which dictated thoughts and theories which I refused 1 to receive. When I brought my own will to the rescue of my pet theories and faith, and absolutely refused to record what was dictated, the withdrawal of the dictating intelligence and power was as palpable to my consciousness, as though the dictator of a letter to his type-writer had suddenly stopped in the middle of a sentence, leaving the type-writer ignorant and helpless. When I had reasoned myself out of the stupid folly of setting up my will against the disclosure of a mental phenomenon which I was investigating, and became passive again, then, as if on a swift pinion of light, the dictating intelligence assumed control, and finished both sentence and

argument. This was not intuition. It was independent spirit intelligence using my organism, as it had once used its own, to voice the truths which it had learned in the celestial life. One of the brightest and best of New England scientists and learned scholars, in closing a long and able argument, suddenly broke forth in this language, my brain fairly reeling under the swift strokes of his dictating

"We come! The curtain has parted!

That is not intuition. It does not be sense, or power, the more spiritual we personally become and the easier of access to us our excarnated friends. Nav. if we desire mediumship for the higher good of humanity, the shortest road to vation of the intuitional. It abides in its purity, strength, wisdom, and comfort under all phases of mediumship. It gives a stamp, a finish, to character

We are spirits immortal, deathless spirits. We should know ourselves and our spiritual powers. We should obey the law and cultivate the spirit nature if we would rise to the dignity, majesty. and glory of our man or womanhood is unworthy the martyrdom which met transient; this is cternal.

And further, the spirit of the age is material and sensuous. It relegates every question to a material standard. It does it almost unconsciously to the personal enquirer or investigator. Cal bono? What good? is upon the lips of all, Wealth, honor, or pleasure sums up the material trinity of faith and effort. The higher life is derided. The mercy visitations, the loving salutations, the affectionate watchings and comfortings, the heart communings, and sweet solace brought home to us when the heart is stricken and hare because or adversity and bereavement, are derided as "spook" visitations. Editors of religious newspapers and pulpit demagogues turn their backs upon the Jesus of their professions, his spirit, his teach-Continued an seventh page

Written for Ti STATU The follo acientist,

APRI

was receiv Portland, by a com HETTER V only a ba fact that ley, who h that rema Mrs. Jam ferred to: Dear Sir hat a broi quest of fe your inte wherein 3 in the pr

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STATUVOLISM-WHAT IS IT?

The following letter from a prominent scientist, Spiritualist, and gentleman, was received here (Kinzua, Pa.) from Portland, Oregon. It was called forth by a communication of mine in THE BETTER WAY of March 12th, wherein only a bare allusion was made to the fact that we have a medium in this vallev, who has been unusually favored with that remarkable gift termed Statuvolic, Mrs. James A. Barr being the lady re-

Dear Sit | I am a stranger to you, personally but a brother Spiritualist, which I trust will aufficient apology for addressing your inquest of further information supplementary to your interesting letter in The Butten Way wherein you detail some phenomena occurring in the presence of Mrs. James A. Barr. The part of it which most interests me is the reinserts a remark, and I am most anxious to bear your experience of it. I had the great Dr. H. F. Tripp's controls, I was led to terence to "statuvolism," and which the editor personally in 1875, when I visited him with my wife at Lancaster, and saw the Herr family there, who were putients of his. He put my first sitting and gave me evidence enough of the power exhibited therein, but I could never get her to make another trial. I have always felt sorry and annoyed with myself, because, in my anxiety to cross the Atlantic before win ter set in I hurried off without giving him paratively good health. This was on time to experiment with me.

have tried many times since to in everyone to whom I gave his book to read for that purpose seemed to have a previously fixed idea that we could not do or see anything unless the spirits assisted, in fact, that only they could develop us. This is contrary to my idea, which is that we are now as much spirits as we shall ever be, and that we can do quite as much as disembodied spirits can if we can only hit upon the proper training, which, I think, statuvolism is fitted to give us. If Mrs. Barr can materialize or manifest at circles away from her body and can retain remembrances of the same my presumption is proved. I shall take it as a very great favor if you will kindly jot down for me your notes and ideas on this and at the same time tell me if you know any one who is fitted to teach the art as Dr. Fahnen stock was. I would make a long journey for such a purpose. He maintained that any one of sound mind and in full possession of their faculties could be taught, if not in one sitting certainly within say twenty, although at the time when I visited him he told me that he had never entered it himself, and in my after-correspondence with him up to within a month or two of his death, he never claimed, to me, that he had done so. Very respectfully,

Those who understand anything of this power will perhaps take exception to one being statuvolicized (to coin a word), by ones own volition. But as "there is nothing new under the sun," the writer may be wrong. Why Statuvolism should be native to this valley particularly is not clear, except as the may address editor of THE BETTER WAY remarked in my first communication that that phase was doubtless peculiar to this part as trumpet mediumship was to the Ohio Valley. But to the facts. On the first of February a private

party gathered at the home of Mrs. Barr to have a seance (this lady being apparently unprepared for it, as she was not dressed for the reception of visitors). Mrs. Springer, Mr. and Mrs. Mason, and the writer-Mrs. Barr and husband completed the circle. Without ceremony a circle was formed around the little stand mentioned in my last. Lights were left burning and silence was the order. At the adjoining bed-room. The form was men, and were recognized by many. vaporish but distinctly visible to all. It I also had a sitting with Benny Foster later proved to be the medium's control. Mr. Longfellow. He beckoned to Mrs. Barr to approach, which she did. And going into the room she took a seat near the bed, rested her head on her hands, and apparently went to sleep. Her person became rigid and was ostensibly under the control of some unseen power, the spirit form having disappeared.

This continued for half an hour before she returned to consciousness. Upon being questioned concerning herself durthat time, she said: "I have a faint recollection of being carried through space. My control held me by the hand and conveyed me to a large city-New York, he said. A moment later I found myself in a large room or hall containing many people. At one end was a raised platform on which I saw a beautiful young women handsomely dressed, who, I afterwards learned, was Miss Clara Parsons, a popular young medium, also controlled by Longfellow, the poet. I was pleasantly greeted by her, when I noticed that I was in a handsomely and richly furnished apartment with many ladies present in evening dress. I then felt ashamed of my kitchen costume; but forgot about it soon, as Miss l'arsons introduced me to the company as 'her dear friend, Mrs. Lizzie Barr, of Kinzua, Pa.' After being cheered I spoke, but do not remember what I said. I only can recall that I was conscious, and was being controlled by a spirit to speak. When I ceased, Miss Parsons kissed me, and next I found myself here again."

But this is not all of the proof in favor of statuvolism. The writer of this made it his duty as an investigator to obtain the address of Miss l'arsons and ask for a description of the seance (and if one was held) on that evening.

The following letter (of which I hold the original) tells the story:

NEW YORK, March 14, 1892, Mr. T. L. Wilson. Dear Sir: Yes, we had a very enthusiastic as well as satisfying meeting at my house on the evening of February 1st, at my nouse up the executing of recovery int, about no persons being present. Mrs. Lissie her left hand remained in full view all the feet."

Barr of Kinzus, came. She desalined spient while. We had only been setting a few A REMARKABLE PSYCHICAL EX-Barr of Kinzus, university one distribution of kinzus, university of Longfellow, and the her's as well, I believe. The last was a spice Mrs. Barr must be a medium of te murkable development etc. Yours

Miss Clabs Persons To my mind this seems conclusive proof; and will add, that this is not the only one in confirmation of this statuvolistic power or gift. She has also appeared to friends here by pre-arrangement for experiment's sake. Others are also showing signs of being able to send their "double" to distant places and being seen. More anon.

To the Editor of The Better Way

Wishing to give credit where credit is due, I make the following statement for publication. I attended several test meetings at Rathbone Hall in Boston. this winter, and being favorably impleasure of Luowing Dr. Wm. B. Fahnenstock visit him at his office in Dwight Street. After telling me many things pertaining to my business and situation in life, he affe in the statuvolic condition during the gave me the full names of two very dear friends and said there would soon be crape on their door, and very soon, too. I replied that I could not think it possible, as all were then enjoying com-Thursday, the 17th of the past month. On Sunday the mother of the family mutual effort to induce the condition, but shocked us all by committing suicide. The following Saturday, my daughter, who was an entire stranger to Dr. Tripp, went to his office and had a sitting with him. Immediately after going under control he said : "I see a lady who comes holding on to her throat, and I see blood trickling through her fingers and she says, 'I did not die at once, but I was conscious after the deed was done, and. oh, how I regretted doing it when it was too late.'" Which was true. He also said she was in a depressed state of mind, caused byhaving had the grip, and as soon as the blood began to flow it relieved the brain, and she saw what a mistake she had made, and regretted it when too late. Which was also true. May we not all learn from this test that in like cases of mental depression which is often the resuit of severe attacks of La Grippe that cupping or bleeding from some portion of the body would relieve the pressure on the brain and cause the mind to resume its normal condition again. I give this statement in justice to Dr. Tripp and his controls, and also that skeptics may know that spirits do return. Anyone wishing further information regarding the truthfulness of this statement MRS. J. S. MANSON,

SPIRIT PHOTOGRAPHY,

307 Cambridge Street, Aliston, Mass.

Charles V. Warren, of Hart, Mich., writes that on four different occasions he sent to Mrs. Foster, spirit photographer of Cincinnati, for spirit pictures (obtained by forwarding an object belonging to the sender to be photographed), and on each occasion received satisfac-The callers were composed of Mr. and tory results. On the last Mrs. C. I. Barnes recognized her little boy.

Going to Grand Rapids, I sat in person on two occasion with Mr. F. N. Foster. On both I had success. On my first photograph was Capt. Thomas White, and on the second was Archie the expiration of about ten minutes the Brown, both of Grand Haven. These stand began to tip energetically and a two spirits were old settlers here, were spirit showed itself in the doorway of well-known and prominent business

> and Charles Pidgeon. I was much interested in young Foster's spirit painting on handkerchiefs, nearly all of which were recognized as some person once in earth life. Mr. Pidgeon's dematerializing of solid iron rings and placing them on my arms while I was holding the medium's hands was good proof of spirit

> Such facts are far-reaching and calculated to awaken people to the truth. I will do my share towards helping the cause and spreading its literature.

#### SLATE-WRITING AND MATERIAL-IZATION.

Dr. Wilson Nicely tells in his brochure entitled "Life Beyond the Grave," among others the following: In 1878 my wife and I went to see Mrs. L. Mosser (now Mrs. Carter). She consented to give us a seance. It was a bright day and about 2 o'clock p. m.; the room was very light, and a small stand stood near the centre of the room; there were several slates lying on the table near by. I examined everything carefully; found the slates clean; there was a light cover over the stand; I moved it to examine the stand; I was very careful, as my wife had not seen any of the independent slate-writing or any physical manifestations. We did not give Mrs. Mosser our names until after the seance. I took up a double slate and sponged it off carefully. We then sat down to the small stand. Mrs. Mosser requested my wife to take hold of the slate with her, which she did. After first putting a small piece of pencil between the two slates they then held the slate under the stand. Mrs. Mosser sat with her right side to the table and her right hand only holding the slate. She told my wife to pass her hand over the slate if she desired to, to satisfy herself that she, the medium, did not move her hand. This my wife did and found that she did not change the position of her hand, which simply held the edge of the slate between her thumb and fingers;

minutes when we could hear the pencil writing, and my wife could feel the pressure on the slate. While the message was being written my wife put her other hand under the stand and moved it back and forth close to the slate, and touching the medium's hand and could feel her fingers still holding the slate, this did not interfere at all with the writing, as it went on uninterruptedly until the messige was finished, when the pencil dropped. My wife took out the slates, and on the inside of the slates the following message was written:

Julia My Bear Niece I am so glad you have come to investigate this beautiful philosophy. Tell your father my brother Benjamin to come and investigate this phenomena for himself and I will convince him that there is more trutha in Spiritualism than in all the preach ing we have ever done. Your uncle, GEO. MALTEY.

We had positive proof that the medium did not write the message, as her hand did not let go of the slate; and had been accorded me, I send the letter to she desired to write it she could not have done so as we were strangers to her and American Reviews, has shown itself she had never met us before. She did not know our names or the names of the persons mentioned in the message, or their profession. This message was very convincing, as it gave positive proof of the identity of the spirit, as my wife had an uncle, the Rev. George Maltby, who was an eminent minister, and who had passed over the mystic river a few years before, and her father, his brother, Rev. Benjamin M., had been a minister for forty years. This seemed proof positive that our friends who have left us for the spirit land can return and communicate with us.

My wife did as her uncle requested and wrote to her father, telling him of the message, and how it was received, and requested him to come and investigate for himself.

After this seance we had many more with this medium; some of them at our own house, and we received many loving messages from those the world called dead. And we were fully convinced.

That ever near us, though unscen, The dear immortal spirits tread, For all the boundless universe Is life-there are no dead.

Inviting Mrs. Cooper (Cissua) to his own house for the purpose of holding a seance, the doctor writes: "We made a cabinet with about eighteen yards of dark canton flaunel, attached to a large wire hoop, so it could be moved to any place in the room. The cabinet curtain was left open at one side and the curtain thrown back for a door. Mrs. Cooper, the medium, would sit just in the opening of the cabinet. At first misty clouds would appear and move out from the cabinet, becoming larger and more opaque or whiter as they advanced, and his death because I stepped out for an instant gradually assuming a human form, and to send a telephone message, and he had then the features would appear so we could recognize the face. On one occasion Mrs. Cooper had taken her seat in in Spiritualism. Respectfully yours. the opening of the curtain as usual, the white clouds appeared, and two spirit children ran out into the room, and taking hold of each other's hands began a kind of waltz about the room. In size dressed to the eldest daughter of the they seemed like children from four to five years of age, had sweet little faces then Nelly, then Philip, and last of all and short curly hair; they had on little your father;" and it was as literally fulwhite robes just short enough to show filled as was the one related by Dr. Antheir tiny little feet; they ran about the thony concerning the Maxfields. Truly room looking at everything just as child- there are more things in heaven and ren in the forms are wont to do. Mrs. earth than the skeptic has so far been Nicely held out her hands to them and able to explain,-Arena. said, 'On, won't you come to me!' In ar instant they ran to her and put their little hands into hers, theu ran away again, and in a moment dematerialized or faded from our sight while we were looking at them. We were all astonished and delighted to witness such a sight. Remember there was not a living child in the house, and this seauce was not at the house of the medium but at our own house, and there were but four persons besides the medium present, and they were Rev. B. K. M., Mrs. Nicely, Mr. Mc-Donough, and myself. There was no deception practiced; the children did not return to the cabinet, but faded away out in the room while we were all intently watching them. After this several other spirits materialized.

A few evenings after this seance we again had Mrs. Cooper with us, the same persons being present, with the addition of a young German girl. The piano was at the side of the room about four feet from where we had hung the cabinet. Mrs. Cooper sat in the opening of the curtain in full view, as usual. Quite a number of our dear spirit friends materialized and were recognized. Then the materialization ceased for a few minutes and the German girl went to the piano and begun to play an accompaniment, and all joined in singing; suddealy the German girl cried out, 'Oh, the piano is moving!' We looked at it and sure enough it was moving or rocking endwise, one end then the other end would rise and fall. Fran to the piano and removed some images and vases which stood on the back of it, when it raised off the floor, still keeping up the rocking motion and advancing into the centre of the room. It was moved at least six feet from where it had at first stood. No hands touching it but those of the German girl. She kept her fingers on the keys, stepping back as the piano moved forward. We could see all around the plane all the time, and knew no one in the room touched it besides the girl touching the keys. The medium was not nearer at any time to it than three

In the "Cosmopolitan Magazine fo November, an article of my own was published, entitled 'Tive Priends - The tory of an Estinct Household. It was a sketch of the last sad years of Dr. Westland Marston and his children, and it contained the account of a very singular spiritualistic prophecy as to the sucession of deaths by which this house hold became extinct-a prophecy often repeated to me while all the persons mentioned in it were still alive and well. This remarkable instance of what seems like spirit fore-knowledge made a wide impression, if I am to judge by the numerous letters I received on the subject from all parts of the United States, and from England. Among these letters was one in itself so astonishing, that I wrote to its author for permission to publish it. This kindness baving you, since "The Arena," above all other hospitable to advanced thought, and ready to consider, fairly, and justly, the mysterious and unexplored. Here is the

64 John Street, PROVIDENCE,

December 5, 1891. MRS. LOUISE CHANDLER MOULTON. Bear Madam: I have just read your article Five Priends and the singular fulfilment of the prophecy regarding the death of the Mars tons recalls a similar prophecy in my own ex perience, and its futfilment, which may interes

I was a medical adviser of the family of Hiram Maxheld, a hotel-keeper and caterer widely known throughout New England. They were a very healthy family, seldom ill, any of them, except with some minor ailment. One day I was called to see Mrs. Maxield, at the! home, a few miles down the bay. While waiting for the return boat, the eldest daughter. young lady of about twenty, came out upon the porch, where I was standing, and said that she wanted to tell me something, but it appeared so foolish to her that she wauted me to say nothing about it to the family. She said that she had heard a voice say, distinctly: "You will die first, then Harry, then father." She was alone at the time, and thought that some one must have spoken to her from an adjoining room. She went to the door, looked in, saw no one, and soon heard the words repeated, with the addition, "And Dr. Anthony will be present in each case."

All three of the persons mentioned in this rophecy were then, apparently, in perfect health. About two years after-the young lady having married in the meantime-I was called in to see her. She had been stricken with apoplexy, and died in a few minutes after my arrival. The sou, Harry, about this time developed symptoms of consumption; and with him, the end came in about six months. He had been away in another climate, under the care of a physician, but, as he was failing rapidly, was brought home. I was sent for and arrived just before he breathed his last.

About a year after this, the father of the family contracted a cold, on a fishing trip to New Hampshite, which resulted in his death soon after his return. I was sent for, as usual, and only failed to be present at the moment of breathed his last just before my return. Thus was the prophecy fulfilled. I must add that neither the family nor myself had any belie

W. E. ANTHONY, M. D. In the case of the Marstons, the prophecy, purporting to come, from the spirit of Mrs. Marston, and to be adhousehold, was: "You will die first,

SECOND SIGHT.

It is an historical fact that the Rev. Joseph Buckminster, who died in Vermont in 1812, just before his death, announced that his distinguished son, the Rev. J. S. Buckminster, of Boston, was dead. It afterward turned out that the son had breathed his lastfabout the moment his father made the announcement The Easton (Ohio) "Telegraph," later told the following incident, which may be taken as a paralled to that of the Buckminsters:

On Wednesday morning at four o'clock, Gen. John Quinn breathed his last. But a few minutes after that, Joseph Deem, who also died on the 14th, aroused from his sleep and said to his son John, who was at his side, "John, Gen. Quinn is dead." To this John said, I reckon your are mistaken, father; you have been dreaming; I guess Gen. Quinn is not dead. He is not even sick, but goes down town regularly every day for his mail." "Yes," said Father Deem, "I know he is dead," and he had scarcely finished speaking when Benjamin Heman walked in, about five o'clock, as was his habit, and said to them, "Gen. Quinn is dead!" What is strange about it is that Father Deem did not know of Gen. Quinn's illness, and in all probability, had not heard his name mentioned. Was it the freed spirit of General Quinn on its first mission out of the body, to carry the news to an old friend also near the portals of death? Or, was it a wider vision, a supernatural sight given to Father Deem, so that, as he stood on the confines of the unseen world, he took in the scope of his sight things unseen to the natural eye? Did, he see with the freed spirit's eye? However this may be auswered, it is full of interest to every inquiring mind .- Boston Globe.

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#### ANNIVERSARY IN BOSTON. Continued from first page.

of the true humanitarian and lover of his kind and to enjoy a future life of action rather than repose; of beneficence rather than selfishness; of reality rather than dreams; an immortal existence, practical, rather than dreamy and speculative.

After singing by the quartet, benediction was pronounced by Hon. Sidney Dean and the morning session closed.

#### Afternoon.

With an invocation by Hon. Sidney at 2 o'clock, dinner having been served in the ball.

Referring to the song of "Galilee," which had been sung by the Nilsson two waves of thought to her mind-the wave of Spiritualism which passed over the sea of Galilee and the wave that was passing over the world to-day. From these she drew her lessons of the progress of spirit growth and she believed the same as those heard by the Spiritualists of to-day. Spiritualism stands voice in the audience cried out, "Our Anof ardor and startling enthusiasm for

the cause. Dr. H. B. Storer was next introduced as one of the veterans of Spiritualism in the personal survival of the individual after death. The enfranchisement of to all Spiritualists, as the soul transcends all knowledge. Our Spiritualism is intentional. It affirms infinite goodness and upon this we base our confidence that nothing can go wrong. Disorders may arise but they are only temporary. All are considered preparatory to the hereafter. The event we celebrate to-day is second to none in importance, thus, they have been unable to give a not even to the birth of Jesus Christ, for clear and comprehensive view of self or the public mind upon the advent of the human race. For if we know aught ting idea was that a personal God, with child, the more he believed in a despotic Spiritualism found the people. With false conceptions of man must be banished through Spiritualism. Spiritual- manifestations, not as an individuality received him not." ists have been called irreligious because or personification, save as we see it in

fresh every morning, and makes life unknowable. more worth hwag than it could under sectarianism, bigotry, and intolerance. for him by theology means disappoint ment. Spiritualism is deeper, higher, and more incomprehensible than anyone can yet comprehend.

During the afternoon session there were selections by the Temple Orches tra, Nilason Ladies' Quartet. Miss Ella C. Luce and Miss Lucette Webster recited "The Creed of the Bells."

The evening exercises opened at 7.30 with singing by the Nilsson Ladies' Quartet. Invocation was offered by Hon. Sidney Dean, followed by a trio, "Swiftly Speed Our Shallop," by Eva L. Baker, Marie F. Weale, and Ella C. Luce.

The principal address of the evening was by Mrs. R. S. Lillic, who spoke as

follows "Friends, we are celebrating the adrent of Modern Spiritualism and every time we say these words it signifies that recognize the fact that Spiritualism is been able to save him from the consethat we shall give you to night, then, ancient Spiritualism and their relation. Our Brother Dean, in an able effort this by experiences belonging to mankind out as marked features, showing man to be something more than mortal manan immortal soul or being-and all of are index fingers that point the way of a culminating point, where there has you Modern Spiritualism. So that, my be. Man as a spirit-for we speak of tice to man, came out with the simple ever tried to ascertain the relationship any means. For prior to this were the light is stronger to-day than in the time daughters of the living God; verily, we everyone of them akin to this. flesh we are burdened thereby. The may be, that the Daniel of that age was higher always have, must certainly be glass darkly and sometimes things beof the past gives us a lesson where he found the physically blind, touched them and said in part: Spiritualists believe by the potent power of which he was possessed and with the first manipulation he said: 'What seest thou?' and the soul has brought blessed influence they answered, 'I see men as trees walking.' They were then imperfect in the the first power or the first manipulation.

So we say man, as a spirit, has been

saw men as trees walking, or their vision

was inverted. And as they have seen

men everywhere. It tembes the brother it also in the glittering face of every through the future ages, he saw that the which started with a knowledge that who can read the Bible as consistently as hood of man. Doubt not that when the starry sphere and in the radiant counte- time would come when there would be spirit world is reached we shall be bet- nance of man, in that universal power another of these great waves of power power, and around them strange sounds ter-day manifestations. I want you to ter off than we are in the material which we can not comprehend, and yet sweep over the earth, and come accordworld. Spiritualism brings with it no which every soul reverently acknowl- ing to natural laws, governed by the place; we have come to a point where understands its phraseology. There is terror of death. It is a new revelation, edges a power indefinable and a presence same, and make their advent when it "We, as searchers then, looking out And Spiritualism is here as the direct through the past of human history, find result of nature. It could not have come Men know no more of God to day than that man has travelled, as it were, with its present interpretations sooner they did 1,00 years ago, and to search through pain and anguish of material than it did come, and all the powers of 'rap' or these minor manifestations, or to-day, and why he left the Methodian suffering,

through these conditions up to the press a day longer than it did keep it back. to you, at that home at Hydesville a child, who says: 'I, and my father, and ent time; and every three and agonizing For every effort had been made in the there took place every phenomena of my spirits are one; whatsoever they give pair of the past has been essential to past, and in the name of gods or devils. Spiritualism which has been manifested me to do I do obediently; wheresoever make the way for spirit communing and spirit-return to-day. So that through these measures spirit-return has been made possible. And while we stand in our pride celebrating the advent of Modern Spiritualism, we acknowledge every help, every stepping-stone, every ray of light, every extended hand, every word, and the power and effort of every savior of the past, for these have been mates, and Nature has provided them. We speak of the saviors of the past, and we do not mean some one to save by atoning blood, a power from future consequences of evil doing, but they who have given light, each one who has given ray of this light, every one who has been a turch-bearer of truth, every one who the ordinary sons of men-no son of God disciples wanted to hold them. has saved man from the commission of we recognize ancient Spiritualism, or sin, has been one of the saviors who has much older than the forty-four years quence thereof. And in this we have which mark the history that we speak of had the sages, the philosophers, the as Modern Spiritualism. The thoughts seers, the spiritually gifted ones, and the bye and bye, with the aid of other spirits. so-called messiahs and sons of God of there was a resurrection of the old bones, will be a few occurring to our minds on past ages. For God has not left the race without a manifestation of his presence, nor has the earth in any portion thereof morning, gave a resume of the last year's been left without any sunlight; and, as in the corner of this cellar, and dig deep progress, as well as the march of the we have said, every age has had its light forty-four years I have spoken about according to the ability of man to reflect bones as a testimony that I, as a living We look back over a past which is that age, and it has been looking up. marked by peculiar spiritual efforts- little enough, through these ages, and say to you that the soul that did that, yet there has been sufficient all the way. and the history of the race, which stand that we must say that Modern Spiritual ism stands not without its aids of the past, all of which we recognize. And when you, Brother Dean, enumerating these experiences, marked as they are, these changes of the past, spake of those having become a part of human history, who have been as John the Baptists in the wilderness of material things, crying that one soul, possessing only such at would not have you ignorant. I wish after all that this has a genuine seal uphuman progress. For in every one of out for the elevation of the spirit, and tributes as you possess, is outside of any the Christians from the time St. Paul these efforts of history there has been a giving the signs of man's deliverance, in walled heaven or any pit of hell, and you gave this utterance up to the present marked advancement or it has marked a measure, we say we have had these as a period of growth where there has been a Luther, a Wesley, and many that have in this universe; and that is what that There would then have been no been crowned with the power of spiritu- did. been such conditions that there could be al sight, spiritual discernment, and spirmade possible the spiritual communings itual life, every one of these marking a which have given us the foundation of change in human history, and as our locked the doors of the kingdom of low this gospel, and take hold of these every religious system, as well as giving brother had said, crystallized, changed, truth, and has given a revelation that the promises. For was it not written, stuff, that every now and then you will grown cold as far as the spirit is con-Christian friends, we say to night that cerned, and its recognition. And it has Spiritualism is older than your belief; been found necessary farther on to reolder than our modern phase, and goes kindle this light upon the altar of huback into human history as far as we man experience. And after a Christ born Dean, the afternoon session was opened have any record of man, as a man re- in Judes, out of the thralldom of ancient cording and who has left any history of Judaism, protesting against its errors, that the old theology that saved one and what he did and thought and aspired to protesting against its wrong and injushim as such—has ever aspired to know teachings of a simple form, the older the returning spirits have been of every have given one of his signs of belief, Quartet, Mrs. R. S. Lillie said it brought more of his spiritual selfhood and has Spiritualism, though not the oldest by grade. which he bore to the higher, which he prophets; and in speaking of ancient are always such here, who say, 'you, as always selt to be. And whatever earth | Spiritualism I want to say to you that if | Spiritualists, have communion with spirhas of ideas and interpretations of that human record is of any value whatsoever its,' and we hear all sorts of reports, all higher, from the crudest idea of what -if ancient history may be relied upon, sorts of testimonies, and all kinds of gifts while they lived in the letter, while in a moment of temptation he yields to, God is in the savage past of human his- there is scarcely a phase in modern messages and by the tone of some of these they depended on its interpretation, that in reality gives him strength in futhe voices Christ heard on Galilee were tory up to the present, has been an effort mediumship that was not present in the messages I shall conclude that these were of man in this direction and has also past of human history. And you may but the results of evil spirits, or those He who said 'Go forth and take no thereafter. There is an inborn sin, and been a ray of spiritual light, according go back 2,000 years before a Jesus, in- who are outside the kingdom of heaven. thought what thou shalt say, for in the sin that is the result of a chain of cirfor all that is calculated to make a man to man's ability to reflect that light, and spired, touched by this living fire of 'Very well, my friends, if this has been day and hour when it is needed, it shall cumstances, and they are just as different grander and nobler. God is made man- the soul has ever been as a mirror re- truth-and you will find a Daniel, the all that your investigations have brought be given thee.' If they had done that, as black and white. Now, Peter was a ifest through his sons and the Marys flecting, according to its surface, and its prophet, and there are Ezekiel, Elias you, if this is all that your reason has would they have built theological sem- good sort of fellow all the way, except and Marthas are touched. Spiritualism surface here on the earthly plane is the and Elijah, and everyone of these repre- taught you from this lesson, then you inaries? It could not have been; because that time, when there were so many has given material and mental equality external body, the brain, the encasement sent a phase of mediumship older than have been a superficial observer at least to the sexes. Without irreverence, the of the spirit, for verily we are sons and that which we celebrate to-night, and yet for it teaches me and every reasoning

coming of our older brother, the mediwonders, that these wonders were called the Church, and sealed and stamped as the wonders and signs which should folwith these earlier manipulations they might be able to believe.

"Now, I want to ask you if there ever was an age when there was greater need of the signs of the power of God than there was in the materialism of the nineevents pass away, while spirits do not of God-of God manifest in the vast uni- teenth century? Was there ever a time pass away. What was the condition of verse, or of God manifest in self, or in when miracles were demanded, when material signs struck at the root of the Spiritualism? It was clogged and cloud- of God from the spirit standpoint even, pre-religious at all until it would have ed by theological dogma. The domina- we must learn it through nature, as God's felled it to the earth were it not premanifestation or representation, and served by modern miracles, for miracles all the passions of a man, claimed our through man as the highest expression, they must be called in this nineteenth subserviency. The more religious the intellectually or spiritually, of what God century. Again came the power of the has manifested. This is as we find it, spirit; again the windows of heaven creator. All free thinking was deemed for when excarnate, as you speak of dis- were opened, and the reign of the spirit heretical and in this condition of slavery embodied souls and who sometimes bor- descended upon mankind. Again these row the brain as a reflector to image our manifestations were given; again medi the growth of spirit life the material and thought in a measure, we must say to ums walked the earth; again they were spiritual have become associated and the you that whatsoever we find of God in misunderstood; again denounced; and the higher life, we find through nature's again 'He came to His own, and His own

"I want to say to you that Modern of breaking down barriers on all sides. that graces the bed of earth. And he come again; and if I go not, the spirit, tions in one home, and these have who say that Spiritualists discard the

is make free men and wo- him in the breath of every flower; finds And when in going and looking out and hundreds of thousands of homes, class of people on the face of the earth would be possible for them to come. making pilgrimage out men and demons could not keep it back these manifestations have been met in since that time, except that now have they direct, I follow.' This is the child. every instance, beaten back if they could taken form for the great multitude like simplicity and humility of truth be beaten back, stopped if they could be And then it was in one household, for belonging to the day, coming out of the thwarted, until at last in the nineteenth they had from the rap, almost every past ages, budding a blossom in the century, in 1848, in the home of the pray- phase, and even forms were seen in what unneteenth century like a fragrant floner ing mother, in the household of one of we call and have named materialized of light, the branches of the Church, came such forms, whose bodily presence was dismanifestations that prayers to God or cernible to those who looked upon them power of the demons or men could not with a natural and not spiritual eye. longer hold it back or suspend its opera-

"To-night we celebrate then the adent of these returning spirits, and the other peculiar manifestations of the it? We think of it just as man has al. first one making it known that he could other day, we take you to the Mount ways thought of things of this kind, return was an uncertain quantity, and 1 and there we see the transfigured Jesus am glad of it-I mean by this, as far as and Moses and Elias were seen by the has found some man or woman mean nalvation is concerned. He was one of more than this: He was one of the toil ing sous of men, who went from house to house, homeless and unrecognized and upon whom the oppressing hand of the hand-writing against thewall, and the your risk on the next hundred dollars man fell, will awake to that alive. And finger writing in letters which could not because you found a counterfeit in your as much as was ever prophecied, when with knocks and sounds he said, 'My bones were buried, or 'My bones were enough, you will find remnants of my soul, live after death.' And I want to did more for the great body of humanity peared against the wall and frightened the rest of the disciples did when Judas than all the religious systems of the past | those at the kingly feast, down to the did the same thing, or when Peter dehad ever accomplished. And does this modern Slade or Watkins, or any of nied the Master till the cock crew. We seem sacreligious to you? For you give the proof of one returning spirit, and reason and common sense say: the rest gifts of which St. Paul said: 'Now can get there too. You give the proof brethren, concerning spiritual gifts I we halt a moment, and think it is a sign settle the problem for every other soul time, had lived their Spiritualism buckle on the armour, and let Judas go

"Then you ask: What has Modern Spiritualism is here because they failed Spiritualism accomplished? It has un to keep this compact, and failed to foled the bottom out of hell. And I say this lieve. In my name shall they cast out with the deepest reverence. For I will leper, and in my name perform many tell you why. You prove to mankind wonderful works, and if whosoever said

"Now my critical friends, and there thinker, that if this class are free, ther of Jesus Christ. In closing, Mrs. Lillie are incarnate sons of deity if we know "I want to say to you, my Christian or the others, with greater power of wisasked for a subject for a poem and a aught of this. In these incarnations of Protestant friend, whatsoever your faith dom, love and strength combined, as the niversary," whereupon she invoked her soul is locked, as it were, within prison a trance medium, or would have been free. How could you make it otherwise? muse and recited an original ode, full walls of flesh. It sees as ever through a denominated such. Yes, even the Bible Then it teaches this also: If this were the as a record, says he was such, and in the only class that communicated, it would come inverted. And as the 'great healer' history thereof it speaks of him, and it | spoil all theology. Because 'theology says, 'When such and such things were says they have been confined in a place given me of the spirit, I was in a trance, of eternal punishment; and if we find and the spirit said unto me thus.' And they are let loose, then we hope at least you may turn to this record back to the for opportunities somewhere in their freedom for enlightenment and truth um of Nazareth who performed such Don't you see? And there is a greater teacher of Modern Spiritualism which is vision and that showed that this was but miracles, or have been called such by progress for the human soul, instead of hell's eternal punishment. Sin has its own punishments and metes them out touched by the power divine in the past; low his teachings in order that man in good measure, and the soul indulging in it will find enough to satisfy it; and Spiritualism, with all its teachings of love, does not teach that man is entirely free from this punishment, if you term it such, which brings by the law of compensative nature, the reward of merit, or

the consequences of evil. "So that, my orthodox friend, if you want any hell, you are going to get it; if you are anxious for it for yourselves (but I never saw one that was), you will find that there is for every one full measures of its consequences, good or evil, and just at this point I want to say what our older brother emphasized. He said the kingdom of beaven is within, and that is where we say both kingdoms

"We want to speak of some of the modern and aucient phases of mediumship for a few moments. We have alluded to trance mediumship. I want they are not organized and have no the manifold powers and presentation Spiritualism is the coming of Christ to say to you among the manifestations binding forms or creed. I view it as a in all nature, and as we see it in man which was promised, if it will ever have that have appeared in these forty-four great religious movement and the means and even down to the tiniest blossom a fulfillment, when he said, 'I go, but to years, we started out with demonstra-

were heard, and manifestations took see that it is the Spiritualist medium who these are almost as frequently found as not one of the mediums but know what it is to find a home without any of there, our brother medium meant when he And while we speak of the said: I am the father of one, if ye had advent of Modern Spiritualism, you heard me, ye had heard Him also," Ash are very apt to say we celebrate the Brother Dean how he gave his discourse first manifestations. I want to say pulpit, and is in this cause as humble to

"And while we speak of this we want to say ancient Spiritualism had this; and found so much that we know to be false when we look at transfiguration and and counterfeit? What do we think of mountain side, and so plainly that the

"Materialization, trausfiguration, trance-mediumship. Let us go back to an its measure. But did it frighten you to old carnival in the kingly palace, and see death, or so that you would not take be interpreted at first, and which fright- pocket? Would it frighten you so that eued the king. It was, in modern par you would not touch a two dollar bill belance or phraseology, slate-writing. In cause you found a counterfeit in the the ancient days, prior to this manifes market? festation, when it was said that the great spirit of the universe gave the com- feel when every now and then some one those who gave demonstrations to day, we have a direct line of the spiritual

'I believe in this the Lord Jesus Christ,' stood when the message went out: forgetting that God lived, and that the ful man after. spirit was a living influence, and that powers, and expect them, and to use sity for Modern Spiritualism and spirit again by not only these experiences preceeding it, but by the fitness of the age in which it came. It came possibly because man had grown, the intellect unfolded, and here we have an illustration of this in these latter days by those who have come out, until they can look these modern manifestations over seriously

and appreciate them at their true value. longer. But we want to speak of l'eter his entrancement, his peculiar visions. for when in prison even, it was so common for people to see spirits, that when he first came out, having had a manifes sciences, when matter is defined, the prison doors unlocked and he went forth, his friends said: 'We thought we had seen his spirit.' Now, you see, there were such Spiritualists. They were not surprised at seeing back with the mind's eve and see that ten through the New Testament, which are rays of golden light, and which make the Testament the record of spiritual events, when it becomes known to man

what these really are. "And now, my Christian friends, those

Examend the Post Office at Office at

"We have not time to dwell upon the modern manifestations, but we know some of you will say: 'What do you think of this and that where we have "Everything worthy of counterfeiting enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached

"Then some one says, 'How do you mandments to Moses, it would have been having been a Spiritualist, goes back called writing on tables of stone. So and denies this, and goes and takes up from Moses as a slate-writer, and the the old line of thought and denounces hand-writing on the wall, where it ap. Spiritualism? We feel a good deal like feel ashamed, chagrined, and for a few moments it may be 'set back,' to use one of your modern expressions, and then on it, when they dare to assume something else in its place. And then we and hang himself, just as he did before. modern' Spiritualism; and Modern If he gets rope enough, all he needs is the thirty pieces of silver, and some need but one. For human nature is human nature, and is made of such brittle ages have waited for; and it has knock- These signs shall follow those that be- find it just the same to-day as other ages, and then you see aside from the with all sincerity and reverence. You devils; in my name shall they heal the Peter or Judas denying the Master, that may not feel that it is such; but it is sick; in my name shall they cleanse the Peter feels ashamed of himself, and the Peters feel so sorry that they can be trusted better than they could before, and make good tenants to hold the keys doomed ten is not true, and you give could have shown one of the signs of his of heaven with the keys in their possesmankind a gospel of hope at least. And belief, every believer in the church could sion. Some one says, How do you dare to trust one of these after once betraythere would have been no quarrel be- ing you?" I want to tell you something tween Spiritualism and the church as it about crime, wrong-doing, and sin. Don't you know that under certain tempta-'Spirits have returned to earth.' But tions a man will do wrong. He may rob while they failed to make use of these his employer, or he may do a wrong that while they lost the power of the spirit, ture to make a man that can be trusted they would have depended upon the against the Master, that it at least had promise which was given, but as these its influence upon him, and he said, 'I things gradually changed, and men held say unto you, I never knew him.' But to this, to the interpreting of the law, to you never saw a man more ashamed of the coming of Peter and his visions, and himself than Peter was, or a more faith-

> "Now, don't take this lesson and say man has as good a right to call on these | we go forth and exhort people to sin, but say this: 'We say the sinner is not a these gifts as he did in the past. And hopeless case.' That is the philosophy while forgetting this, there came a neces of Spiritualism, and many times a man who receives this experience may bereturn. Spirit return was made possible come the servant of God. Every experience of this kind that Spiritualism

passes through makes it stronger. "I see the press represented here, and I want to say that this Spiritualism has had an impetus of growth from that direction. If we have not had persecution enough we expect to get it. To-day we are receiving respectful consideration, and every now and then when we "Now we shall not hold you much receive a stab we say, 'Go ahead: ron have lifted us every time you did it.' And just as surely as in the past, he who' most philosophically could look upon life said: 'Evil has ever been made the servant of good,' so we say, even our tation such as we have in our physical enemies have been made to praise the cause of truth through their own endeavors, unconsciously, and the truth moves on majestically grand, and have sometimes pushed the old chariot wheels by the earnest endeavors of its friends, sometimes given an impetus by the spirit of a man in prison; and I its enemies, who did not mean to do it, sometimes wish we could see and look and the chariot has moved onward until the central thought of Modern Spiritualmore ancient form of Spiritualism, of ism, life and immortality and the ability which we have but a few glimpses, writ- of man to communicate has been largely accepted to-day.

Mr. Dean, whose name was down on the program to make some remarks, then rose, and in briefly introducing Mr. Edgar W. Emerson, he threw out a few salient suggestions. He said:

Continued on eighth page

Co At the la imsely dis to-day; h method a niceded th pecially : than mer where t law is th Mechan ophy of niture every

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### Correspondence.

Cincinnati, O. At the last Wednesday evening services of the

the rostrum and delivered an interesting and timely discourse on the educational system of to-day; his subject being entitled 'Art and Nature in Education." He contented mainly that there was too much art in our educational method and not enough of nature; and that we needed the promptings of genius in place of art. He objected to the cramming process-especially of the book order, and would have the more soul gratifying spiritual teachings instead. Education means something more than memorizing names and dates. It is there where the artificial comes in Adaptation is pupil Object lessons are a prime necessity. Mechanical tools should accompany the philosophy of a lesson in mechanism. To day is not the yesterday of tuition. There is as much difference in the mental capacity and physical nature of school-children to-day and forty years ago as there is between the electric light and a tallawdip. Industrial schools, too, should be everywhere fostered. The speaker also objected to parents coercing their children to a profession. Suggestion was sufficient. Na ure would do the test. Prenatal influence and heredity should not be overlooked, but taken into consideration. Environment, too, must not be forgotten. And, above all, more forethought should be exercised in wedlock. Commercial marriages can not produce good progeny. A higher ideal should take the place of money. Without reverence there can be no love, and proper education is Impossible without the lat-

Mr. Hull's Sunday morning subject was The Harlequins of Modern Theories" The aim of his argument was to show up the ridic ulousness of the laws and customs that were governing society at present-illustrating that barbarism was not confined alone to those liv ing on the Gauges, but was well paralleled by the New York electrocutions. A broader civilization was needed with humanity, equity, and justice as its essentials. If we had these we would not need charity. As long as the golden rule is not carried out we will have gibbets and poor-houses; and as long as criminals were degraded others will defy the law. When love becomes the law prisons will be converted in hospitals, and poor-houses will cease to exist altogether. Love elevates the human race. It out the land. Poverty, too, is our disgrace, though it could be abolished everywhere by simply taxing the church property. There's enough of it to meet the emergency. But the world of thought is being electrified by the light of the spirit, and in this lives our hope. The signboard reads: liberty, union, love!
The evening subject was "Faith, Folly, and

Facts." In this the speaker portrayed the folly of a foolish faith, and the folly of rejecting a faith supported by facts-orthodox theology vs. spiritual manifestation, for example. He also spoke of those who claim fellowship with God but despised their fellow men for having a belief of their own, as one of the great inconsistencies of the age, and of the sham-charity of certain church goers, who, immediately after refusing a beggar a pittance, will recline in a velvet church-pew and "pray for divine petroleum enough to sanctify them another week." He too thought that the Church was a greater generator of infidelity than any other institution extant. But he repudiated a godless Spiritualism, believing that behind all phenomena in the universe is intelligence, and as our god, we should feel it our duty to act out the divine promptings that were the share of all slike.

Limit of space this week necessitates brevity. but objectors must make up for the loss by attending Mr. Hull's lectures in person. No synopsis ever can do full justice to them on any occasion, for the eloquence and magnetism which bined efforts of the mortal and the immortals accompanies them can not be reproduced in re- whose unseen and potent power is far reaching porting. Mr. Hull speaks two more Sundays ia Cincinnati.

The Ladies' Aid of the Union Society of Spiritualists, which adjourned during the week of anniversary festivities, held its regular meeting Wednesday afternoon, April oth. Our worthy president, Mrs. McCracken, again in the chair, after an absence from the city of several weeks.

extended Mrs. Murray, of Newport, who with zeal and untiring energy, came "to the rescue" with her timely aid in constructing and completing a portion of the hall decorations for the anniversary. The little "seance," which was in order after

the meeting, was a very enjoyable hour to all; presence with us by controlling spirits, Maria," "Miamiah," and "Water Lily," who always bring a delight when they entertain. These Wednesday ofternoon gatherings are

by all participants. Ladies, you all will be ver Opera House was well-filled made welcome; so come and join with us in

#### SARAU J. JENNINGS, Recording Sec'y. Summerland, Cal.

In my last letter I told you something of Summerland, and as promised, will tell you something more. On March 316t, the fortyfourth year of Modern Spiritualism, the cornerstone was laid of Liberty Hall in Summerland presided. Deposited in the strong box were C. Doane, a veteran Spiritualist, and the first mended both as a platform speaker and test organizer in this State of the Farmers' Alli- medium. auce. The choir sang "My Country 'Tis of followed by Mr. Burdette Cornell, one of the in the eloquence that he is so gifted with. All then adjourned to the place of meeting and listened to a soul-inspiring lecture from Prof. moneys paid and subscribed for the erection of the hall which will be pushed as fast as possible. The ladies of this society have organized a "Mite Society" for the purpose of aiding and encouraging the library, and also for social culture. There are many mediums here. council of guides and guardians who have prophesied future success and prosperity in all their undertakings. Southern Callfornia is wearing her mantle of beauty now. April came in rather threatening, but when he saw the secured and funds raised to meet expenses. lovely faces and inhaled the fragrant breath of the choicest, daintiest flowers that grow upon

the against time and harvest. The air, the denizens of this colony breath the ozone ous place in the platform decorations.

Sample copies of THE BETTER WAY, "Frog. Union Society Mr. Willard J. Hull occupied the trackless waist of waters for one more kiss of his glory, as he has left a departing smile on the bosom of the sea Spiritualism in south ern California is like to the natives of this land a great wave of light that has came in the midst of darkness from they know not where. The different societies are doing their work as fast and as fine as the occult world reveals to the natural course to pursue. A knowledge of them the laws and truths. Progression is the timoulal benefit was given, consisting of leclaw is therefore essential to both teacher and watchword when harmonious conditions are made for the reception of our spirit friends.

Fraternally, ROSE L. BUSHNELL.

#### ANNIVERSARY ECHOES.

Buffalo, N. Y. The forty-fourth anniversary of Modern Spir itualism was celebrated Sunday evening March 37th, before a large and intelligent audience. A program was partially prepared, but all were agreed that we would much rather listen to an address by Mrs. A. M. Glading, who had been so truly inspired in her lectures during March. Her discourse was an able elucidation, in contrasting the modern manife tations and philosophies with ancient Spiritualism, that even greater gifts have followed those who believe in the present day. She was listened to with rapt attention, and at the close gave many tests to auxious minds, all of which were recognized.

The audience filled the hall and aute room Mrs. Glading has been engaged to be with us in October and November next.

The following was prepared by the writer for the occasion but not given:

It seems fitting on this day that some word of rejoicing should be given by the oldest pioneer now living who embraced this beautiful philosophy, which appeared to the world fortyfour years ago. Though uneducated and unknown persons, humble in birth and life, like the humble Nazarene, they, too, brought before the world a new, beautiful, and redeeming dispensation of light and salvation to all who implicitly follow its divine teachings.

We to day meet to celebrate our natal day our Easter of the nineteenth century, for truly has even warmed up a class to reconsider the our Christ has arisen in strength and has apinfant damnation theory. A pity it has n. t peared in all parts of the globe and to all peo-reached the legislatures. But it will be a proud ple, shedding light, impressing principles upday for our nation when enough of it gets into on the hearts of all who will listen to the voice them to abolish capital punishment through. of the spirit world. It is well to rejoice after hard-fought battles, and it might be said the rictory is about won, to so great a degree that the feeble opposition of to-day melts away like dew before the rising sun. Unlike the past in presenters we have millions of earnest beievers; thousands of mediums and speakers; unnumbered magazines and periodicals, the secular press imbued with its ideas and its language; the Churches honey-combed with believers; from many pulpits the spiritual doctrines are frequently taught, and the millennium of spiritual teaching nearer at hand. Would that all who believe its truths would stand up before the world with open firmness and assurance, which truth and knowledge alone can give; the cause would certainly spread with greater rapidity, obliterating the moss-grown errors of the past and present, which is obscuring the light from many noble minds, who are waiting the knowedge of this glorious dispensation of love to all mankind, as the truest method of obeying the laws of the Infinite. At every recurring anniversary day, our arisen sisters and brothers, who, too, have fought the good fight, assemble with us to that this, regarded as humanity's God, would | memorialize the day of deliverance from superadmit of no discrimination or special hearing stitious blight; to congratulate with us; to to any sort of believers. This god that held strengthen and inspire us to greater vigilance the planet to the sun was the God of Love, and and exertion; to dissipate erroneous teachings by the superior light of spiritual evolution and inspiration. Friends of the cause take courage;

> for universal growth for all mankind SARA A. BURTIS.

### Joplin, Mo.

work with zeal, guided by wisdom, until the

spiritual light of the nineteenth century shall

penetrate the rifts in the clouds that now

shall forever disappear, and through the com-

darken our mental and spiritual horizon;

The Spiritualists of Joplin, assisted by friends from the surrounding vicinity, celebrated the forty-fourth anniversary of Modern Spiritualism April 3d, one of the sublime events in the world's history. Three sessions were held. Mrs. J. C. Gaston filled the chair. The morning t'sual business completed, a vote of thanks was exercises consisted of music, lecture, recitations, and tests. Mrs. M. T. Allen, of Springfield, Mo., and Mrs Sara C. Scovell. of Galena, Kansas, were the speakers of the day, but owing to ill health of Mrs. Allen, J.Madison Allen filled her place on the program in the morning. He gave a brief synopsis of both Aucient and Modern Spiritualism. His remarks were remany unseen friends giving evidence of their | ceived with appreciation by the audience. There are but few Spiritualists in Joplin, but their number was augmented by carnest investigators, and good audiences greeted the faithful few each session, and despite the heavy looked forward to with pleasure and interest storm at night the large and commodious Ho-

> Mrs. S. C. Scovell lectured and gave some re markable tests in the afternoon, which were received with great satisfaction. As a psychometrist Mrs. Scovell has no superior, and she can be recommended as a first-class speaker. Taking subjects from the audience, if so desired.

Mrs. M. T. Allen spoke at night. The disturbance of the elements interfered to some extent, with the tests given, but in spite of this fact the audience demonstrated their appreciation of the same. Mrs. Allen is a medium of high order, and her reputation as a reliable by the Spiritual Association, Prof. Loveland tion of the same. Mrs. Allen is a medium of high order, and her reputation as a reliable mementoes, articles, dates, resolutions, etc., medium is well established. But I simply do also the photographs of Prof. I, oveland and A. her justice in saying that she can be recom-

We are very much indebted to Mr. and Mrs. Thee." Prof. Loveland gave a short address, Atlen for the beautiful music rendered on the occasion. The recitations given between regu-State organizers of the Alliance. This young | far exercises are well worthy of mention. Mr. man made some appropriate remarks couched Martin, of New York, gave some fine selections appropriate to the occasion. Also Miss Gillia Scovell, of Galena, and Miss Goodwin, of Joplin.

Loveland, then resolutions were formed, Fair Commissioners was circulated, asking Clark in his untiring efforts to have the meetthat body to keep the gates open on every day in the week. I am ashamed for the necessity to do such a thing in this boasted land of freedom and religious liberty. I am trying to find out if this is to be a world's fair, or a sectarian fair, compelling people from all nations of the and circles are in order almost every evening, earth to observe their customs. The probafriendships are warm and strong with the bility is that the gates will be closed on Suncitizens who are harmonious, and listen to the day, unless there is a greater effort made to prevent this outrageous wrong than there seems to be at the present time.

An organization far further work was formed. and a meeting called whereby speakers may be

Mrs. Allen goesito Topeka, Kau., from here May her anget friends ever guide her and give this planet, he relented and waved his wand of her strength to fill every duty in life. The Mrs. E. Cutler. of Philadelphia, delivered the benediction over this fair land. The winter Spiritualists are well satisfied with the day's address. To those who kindly assisted many has been lovely, and as though by contract, work, and hope they may be able to have a per- thanks are due for their excellent efforts in beallowed just so much rain to fall. The farmers | maneut organization.

are all jubilant and anticipate the best of We are indebted to J C Gaston, of Joplin, for pires to all that is beautiful and elevating crops, I shall remain in this auntit spot nestled the beautiful potted plants which made the close against the mountain side till fall comes stage a dream of beauty. The well-known pic-

all the splender of migh), and nature rejoices tess, "and "Progressive Thinker" were circu-In the beauty thereof. As I write by my pleas—lated and very eagerly sought after, and we recitations. Songs "Yes, Thou Art Mine," ant window he is just sinking to rest with a hope may be instruments of good to all that and 'Dr aming as She Sleeps," were rendered

> MES I. C. GASTON. Chicago, III.

The forty-fourth auniversary of Modern Spiritualism was celebrated with great eciat and display at Bricklayers' Hall ut S. Peoria Street this city, March list, under the auspices of the Illinois state Spiritualists' Association. A testure and invocation by George H. Brooks. State missionary. Mediumistic exercises by Mrs. S. F De Wolfe, as slate-writer, also the writer in spiritual test demonstrations, which included first part, second part, a vocal and in strumental entertainment, with appropriate recitations by well-known talent, as follows: Professor H. A. Tolman; J. H. Guthrie, Dr. F. II Lightall, Princess Wynims, a full blood Mohawk Indian lady 'in costume', Professor f.e. roy, leader of orchestra, Van Horn, Miss Adelaide Henry, in vocal and instrumental selections, Miss Maggle Simerot, and Miss Minnie Phillips, in recitations. Part third-Mrs. Jen-nic Moore, the victorious materializing medium, held a reception and responded in a pleasing address. The grand spirit art gallery, comprising a large collection of spirit pictures, photoes, landscapes, portraits on canvas, paper states, and other fabrics, by cele-

tors. Great' great' etc., was the frequent re marks indulged in. At the close a grand social and ball occupied the attention of young and old until 2 . am. The entire entertainment was a grand success, and will long be remembered with pleasure by all who participated on this memorable occasion and grandest anniversary ever held in this city. A large and intelligent audience assembled. The entire larger hall seating capacity 700 was handsomely decorated with festoous, evergreens, American flags, bunting, and all en-

brated spirit artists, was truly wonderful. Art

gallery originated by the writer met with

general approval, and pleased every one. It

surprised and amused the wise acres of investi

oyed themselves to their entire satisfaction. The president, G. L. S. Jenifer, and association extend to all volunteer talent and all donors of pictures a vote of thanks; also to the editors of THE BETTER WAY and "Progressive Thinker" for the kindly notices as published in their columns. G. G. W. VAN HORN.

Ashley, O.

The anniversary of Modern Spiritualism was celebrated at Ashley, O, on Sunday, the 3d inst., under the auspices of the National Spiritual and Religious Camp Association (central Ohio department), located at this place.

H. P. McMaster, of Leonardsburg, O., delivered the forenoon address and D. M. King, of Mantua, spoke in the evening. Both gentlemen are able, and did their subjects am ple justice. They each began their investigations in the early days, and were well versed in the history of Spiritualism, and were able to give many interesting reminiscences of the past. Mr. McMaster thought he had no use for it when it first began to attract his attention but now he can rejoice that for nearly forty years his pathway has been lighted by one of the grandest truths ever revealed to man-the truth of immortality.

Our camp association is now fully organized, and vigorous work is being done for the season of 1892 August 21st to September 4th. Arrangements are already made to purchase twentyeight acres of ground, the present site of the camp, just outside the village limits; and while we do not claim the location to be the finest in central Ohio, we do claim that the site is in every way suitable for a pleasant camp, easy of access, with many live and wide-awake Spiritualists living in the village. In fact Ashley is noted for the intelligence and liberal thought of her citizens.

Stock in the association is offered to the public in shares of ten dollars each, and we ask every friend of this great and glorious cause in Ohio to join us in our humble efforts to build up a camp right here in our own State. Work on the grounds will be pushed right along, and improvements made fully up to the times in every respect.

Among the speakers engaged for the coming season are Lyman C. Howe, Mrs. Adah Sheehan, D. M. King and Mr. and Mrs. G. W. Kates. Many good test mediums will be present. Mrs. Judge Ivey, of Georgia, independent state-writer, who visited our camp last year, and gave such perfect satisfaction, writes that she will be with us again this season.

THOS. H. MOREHOUSE, Corresponding Sec'y.

Port Huron, Mich.

The Spiritualists of Port Huron celebrated the forty-fourth anniversary of Modern Spiritualism on the evening of March 31st, at which time a hall just completed was tendered to them by Hon, James H. White for the free and exclusive use of spirits and Spiritualists. It fills a want long felt here, and now that a hall is provided, they propose to organize and work for the good cause and we hope in the near future to report a prosperous society. Mrs. Sheets, of Grand Ledge, Mich., (an inspirational speaker) was present and delivered the BUDIVERSTY address and also dedicated the ball in her most happy manner, and to the delight of a large and appreciative audience. The spirits also suggested a name-"The Temple of Truth." She was followed by Mr. Olney and Dr. Pace, who read the following resolutions, which were unanimously adopted: Resolved. That the thanks of the Spiritual

our disposal.

Resolved, That we will strive to profit by this act of generosity to the eud that regular meetings shall be established where Liberal-

Resolved. That a copy of these resolutions be forwarded by the secretary of this meeting to the "Banner of Light" and THE BATTER WAY for publication. Quite a generous collection was taken up for

the benefit of Margaret Fox Kane. Mrs. Robinson, an inspirational medium, was instrumental in providing good music for At each session a petition to the World's the occasion. Thanks are also due to Mr. S. D.

ing a success in every respect, and that it was so all who were present will testify.

C. H. HUBBARD, Sec'y.

On Saturday, April 2d, and closing on Sunday the Indianapolis Association of Spiritualists celebrated at Lorrain Hall the forty-fourth an niversary of Modern Spiritualism. The occasion will be long remembered by many, and as the audience was appreciative, we feel that we have done a good work on this occasion. The ladies were untiring in their efforts in making it a success in every way, and had decorated the platform with a profusion of plants and beautiful flowers. The program was a varied one. half of the cause, that so nobly and truly as

Indianapolis, Ind.

Muster l'atty Davis, Musters Eurl Cutulana Miss Ethel Blake, Master Fred Olson, Miss Nel lie Dedson, Mins Einma Divis, Miss Belle Bird, and Mrs. Anna Annibal are the ones that gave us, each in her way, choice selections of vocal and instrumental music and some very fine Sittings daily for information and tests lingering smile radiant as the light from the read them, and that the subscription list of is a delightful and charming manner. The shores of Paradise, my soul wanders out upon each paper may be increased. close of the exercises, and it was fully it o'clock before the audience mended their way homeward. An unqualified success was our effort of B. P. SCHMID.

#### Lynn, Mass.

The Lynn Spiritualists and Ladies' Aid Soci ty united in commentmoration of the forty fourth anniversary of Modern Spiritualism in

In the afternoon the exercises were opened by a poem by Mrs. Stone, of Swampscott. Then quite a lengthy discourse was delivered by Mrs. Ida P. A. Shillock, of Boston, pertaining to Modern Spiritualism and its growth since Its birth. Short addresses were made by Mis. Chase, Mrs. Atherton, Mr. A. A. Whitlock, and tests by Mrs. Prentiss, Mrs. Hare, and o hera Supper was then served in the lower hall under the supervision of Mrs. Daniel Shepperd and corps of ladies. About 200 sat down and did full justice to the goodies placed before them In the evening the r pening invocation was by

Mrs. Whitlock, and the anniversary address by Mrs. R. S. Lillie to a large appreciative audi ence Mrs. Little held her audience almos spellbound from beginning to end, and lasted more than an hour. Her language was of the very fluest and so simple that all could under-At the close Dr. Willis Edwards gave some

very remarkable tests which were very well received, and all recognized by some one in the audience. The day's entertainment closed with a dance in the lower hall from 9 to 11 p. m The singing by Mr. Churchill and Miss Chase was well received.

Lockport, N. Y.

The growth of Spiritualism in this city and the increasing interest therein, was fully demountrated on the 3d inst., the occasion being the celebration of the forty-fourth anniveasary of its advent by the United Progressive Club at of its advent by the United Progressive Club at Mizpah Hall, excelling any previous demonstration in point of numbers, decorations, and enthusiasm. The hall was tastefully adorned with festoons of smilex, banks of potted plants with festoons of smiles, banks of potted plants Address as above. and flowers, appropriate mottoes and other decorations.

A very beautiful good-luck horse-shoe, over the front centre of the stage, was greatly admired. A large American flag covered the walls back of the singe.

Quite a number of memorial pieces were conspicuous among the decorations. The tables were abundantly supplied with tempting viands and presented a most pleasing view. Among the guests from abroad were Mr. and

Mrs. M. S. Dutter and son, of Ravenua, Ohio Mrs. Caswell and Mrs. Britt, of Holley; Mr. and Mrs. F. Kittredge, of Gasport; and Mrs. H. S. Darling, of Newfane. Cards of regret were read from several absent friends. Alice, Mrs Robinson's spirit control, wel comed the assembled friends in her own inlim-

itable manner and gave descriptions of and loving messages from those who have passed to the realm of spirit. This was followed by a very pleasant social

time and at midnight the friends spoke the good-byes, hoping to meet again under as pleasant Greumstances as this. CORR.

National City, Cal. In this far away land of sunshine and flowers

The First Spiritual Society of National City, elebrated the forty fourth anniversary of Spiritualism in their hall, Thursday, March 31st, afternoon and evening. The hall was beautifully decorated with all kinds of flowers, the most notable feature was the arch of Calla Lilies. There were many varity of wild flowers scattered here and there through the hall. A picuic dinner was partaken of at noon. The tables fairly grouned with their bounteous load of good things.

The afternoon exercises began with singing, and an address by the president, Mr. P. T. Grif fith. He was followed by Mrs. Edith R. Nickless. who gave a short but forcible address on the anniversary. She was also followed by several others. The meeting was then adjourned till evening. Many staid and refreshments were

The evening exercises were conducted en tirely by the home mediums, they did credit to the occasion and to the society as well, showing a wonderful improvement within the past year, several of the mediums having developed during the past year. After the exercises, the floor was cleared, and both old and young people enjoyed dancing till miduight, when every one went home, feeling they had spent a most profitable day and evening.

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MARY I. DIMOCK.

Los Angeles, Cal. The fourty-fourth anniversary of Modern Spiritualism was duly celebrated in Los Angeles, 'Cal., on Sunday, April 3d. Good Templars Hall, in which the anniversary was held. was profusely decorated, which, with the music and grand inspiring speaches, made an im pression for good on all who were fortunate enough to be present on the occasion. Prof. W. C. Bowman (an ex-Methodist minister), who has been lecturing for the Spiritualists for the past ten months, was the principal speaker, assisted by J. L. Baisley, Mrs. M. E. Weeks Wright, and others. As platform test mediums there were present Dr. Louis Schlesinger, M. E. Weeks Wright, Mrs. Ella M. White, and Dr. . M. Temple.

The anniversary was held under the auspices of The Society of Secular Spiritualists, which was organized on March 27, 1892. Prof. Bowman had been lecturing for the audience that now constitutes the society for several months without any organization, believing that Spiritualists needed none. But the meetings having in creased both in numbers and interest to such an extent that some organization became absolutely necessary, so the society was founded with Prof. Bowman as president and Miss S Estell Deuell as secretary. The society is just what the name implies, as the members and lecturers are all interested equally in secular as well as spiritual matters.

S. ESTELL DEVELL. Vicksburg, Mich.

Vicksburg Campineeting will be held in Fra

ser's Grove from August 12th to August 29th Good speakers and mediums will be present The speakers already engaged are Mrs. Heles Stuart Richings, of Boston Mass , and Hon. I. V. Moulton, of Grand Rapids, Mich. James Riley, the materializing medium, intends vis lting the campas usual.

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age if trial subscribers clubbed together and offers a splendid opportunity to our friends, who are intimate with the scope and merits of and parity is the basis of our work and we need the active and intelligent co-operation of

#### ANNIVERSARY IN BOSTON. Continued from first page.

of the true humanitarian and lover of his kind and to enjoy a future life of action rather than repose; of beneficence rather than selfishness; istence, practical, rather than dreamy and

After singing by the quartet, benediction was pronounced by Hon. Sidney Dean and the morning session closed.

### Afternoon.

With an invocation by Hon. Sidney Dean, the afternoon session was opened in the hall.

Referring to the song of "Galilee," which had been sung by the Nilsson wave of Spiritualism which passed over

ished through Spiritualism. Spiritual | manifestations, not as an individuality received him not.' of breaking down barriers on all sides. that graces the bed of earth. And he come again; and if I go not, the spirit, tions in one home, and these have who say that Spiritualists discard the

fresh every morning, and makes life unknowable. more worth living than it could under sectarianism, bigotry, and intolerance. Men know no more of God to day than they did 1,000 years ago, and to search for him by theology means disappoint ment. Spiritualism is deeper, higher, and more incomprehensible than anyone can yet comprehend.

During the afternoon session there were selections by the Temple Orches tra, Nilsson Ladies' Quartet. Miss Ella C. Luce and Miss Lucette Webster recited "The Creed of the Bells,"

#### Evening.

The evening exercises opened at 7 30 with singing by the Nilsson Ladies' Quartet. Invocation was offered by Hon. of the past, for these have been mates, longer hold it back or suspend its opera-Sidney Dean, followed by a trio, "Swiftly Speed Our Shallop," by Eva L. Baker, Marie F. Weale, and Ella C. Luce.

The principal address of the evening was by Mrs. R. S. Lillie, who spoke as follows:

"Friends, we are celebrating the advent of Modern Spiritualism and every time we say these words it signifies that we recognize ancient Spiritualism, or Spiritualist paper has heretofore been exclude these experiences, marked as they are, these changes of the past, spake of those reason and common sense say: the rest ed by reason of high-priced subscription. Truth having become a part of human history, who have been as John the Baptists in can get there too. You give the proof are index fingers that point the way of the wilderness of material things, crying that one soul, possessing only such ata period of growth where there has been a Lucue, a treasy, and a culminating point, where there has been crowned with the power of spiritudid.

"Then you ask: What has Modern with the power of spiritudid." been such conditions that there could be al sight, spiritual discernment, and spir-

Quartet, Mrs. R. S. Lillie said it brought more of his spiritual selfhood and has Spiritualism, though not the oldest by grade. two waves of thought to her mind-the ever tried to ascertain the relationship any means. For prior to this were the which he bore to the higher, which he prophets; and in speaking of ancient the sea of Galilee and the wave that was always felt to be. And whatever earth Spiritualism I want to say to you that if passing over the world to-day. From has of ideas and interpretations of that human record is of any value whatsoever its,' and we hear all sorts of reports, all these she drew her lessons of the pro- higher, from the crudest idea of what |- if ancient history may be relied upon, gress of spirit growth and she believed God is in the savage past of human his there is scarcely a phase in modern messages and by the tone of some of these grander and nobler. God is made man. the soul has ever been as a mirror re-truth—and you will find a Daniel, the all that your investigations have brought ifest through his sons and the Marys | flecting, according to its surface, and its | prophet, and there are Ezekiel, Elias, | you, if this is all that your reason has and Marthas are touched. Spiritualism surface here on the earthly plane is the and Elijah, and everyone of these repressing the from this lesson, then you to the sexes. Without irreverence, the of the spirit, for verily we are sous and that which we celebrate to-night, and yet light is stronger to-day than in the time daughters of the living God; verily, we everyone of them akin to this.

Dr. H. B. Storer was next introduced of the past gives us a lesson where he says, 'When such and such things were says they have been confined in a place as one of the veterans of Spiritualism | found the physically blind, touched them | given me of the spirit, I was in a trance, of eternal punishment; and if we find and said in part: Spiritualists believe by the potent power of which he was and the spirit said unto me thus.' And they are let loose, then we hope at least in the personal survival of the individ- possessed and with the first manipula- you may turn to this record back to the for opportunities somewhere in their ual after death. The enfranchisement of tion he said: 'What seest thou?' and coming of our older brother, the medi- freedom for enlightenment and truth the soul has brought blessed influence they answered, 'I see men as trees walk lum of Nazareth who performed such Don't you see? And there is a greater to all Spiritualists, as the soul trans- ling.' They were then imperfect in the wonders, that these wonders were called teacher of Modern Spiritualism which is cends all knowledge. Our Spiritualism vision and that showed that this was but miracles, or have been called such by progress for the human soul, instead of is intentional. It affirms infinite good | the first power or the first manipulation. | the Church, and sealed and stamped as | bell's eternal punishment. Sin has its ness and upon this we base our confi- So we say man, as a spirit, has been the wonders and signs which should fol- own punishments and metes them out dence that nothing can go wrong. Distituched by the power divine in the past; low his teachings in order that man in good measure, and the soul indulging orders may arise but they are only tem- with these earlier manipulations they might be able to believe. porary. All are considered preparatory saw men as trees walking, or their vision to the hereafter. The event we colebrate was inverted. And as they have seen was an age when there was greater need love, does not teach that man is entirely to day is second to none in importance, thus, they have been unable to give a of the signs of the power of God than free from this punishment, if you term it not even to the birth of Jesus Christ, for clear and comprehensive view of self or there was in the materialism of the nineevents pass away, while spirits do not of God-of God manifest in the vast uni-teenth century? Was there ever a time pass away. What was the condition of verse, or of God manifest in self, or in when miracles were demanded, when the consequences of evil. the public mind upon the advent of the human race. For if we know aught material signs struck at the root of the Spiritualism? It was clogged and cloud- of God from the spirit standpoint even, pre-religious at all until it would have ed by theological dogma. The domina- we must learn it through nature, as God's felled it to the earth were it not preting idea was that a personal God, with manifestation or representation, and served by modern miracles, for miracles all the passions of a man, claimed our through man as the highest expression, they must be called in this nineteenth subserviency. The more religious the intellectually or spiritually, of what God century. Again came the power of the sures of its consequences, good or evil child, the more he believed in a despotic has manifested. This is as we find it, spirit; again the windows of heaven creator. All free thinking was deemed for when excarnate, as you speak of dis- were opened, and the reign of the spirit our older brother emphasized. He said heretical and in this condition of slavery embodied souls and who sometimes bor- descended upon mankind. Again these the kingdom of heaven is within, and

terror of death. It is a new revelation, edges a power indefinable and a presence "We, as searchers then, looking out

that man has travelled, as it were,

suffering, making pilgrimage out

through these conditions up to the pres-

spirit-return to-day. So that through these measures spirit-return has been made possible. And while we stand in our pride celebrating the advent of Modern Spiritualism, we acknowledge every and Nature has provided them. We tions. speak of the saviors of the past, and we | "To night we celebrate then the adthat we shall give you to night, then, so called messiahs and sons of God of there was a resurrection of the old bones Our Brother Dean, in an able effort this nor has the earth in any portion thereof bones were buried, or 'My bones were progress, as well as the march of the we have said, every age has had its light enough, you will find remnants of my

of Jesus Christ. In closing, Mrs. Lillie are incarnate sons of deity if we know | "I want to say to you, my Christian or asked for a subject for a poem and a aught of this. In these incarnations of Protestant friend, whatsoever your faith dom, love and strength combined, as the voice in the audience cried out, "Our An-I flesh we are burdened thereby. The may be, that the Daniel of that age was niversary," whereupon she invoked her soul is locked, as it were, within prison a trance medium, or would have been free. How could you make it otherwise? muse and recited an original ode, full walls of flesh. It sees as ever through a denominated such. Yes, even the Bible Then it teaches this also: If this were the of ardor and startling enthusiasm for glass darkly and sometimes things be- as a record, says he was such, and in the only class that communicated it would come inverted. And as the 'great healer' history thereof it speaks of him, and it spoil all theology. Because theology

"Now, I want to ask you if there ever the growth of spirit life the material and thought in a measure, we must say to ums walked the earth; again they were are. spiritual have become associated and the you that whatsoever we find of God in misunderstood; again denounced; and

Exacted the at Checumen, Once I believe the direct result of Spiritual- who reverently seeks to know God finds which is the comforter, can not come. spread to demonstrations in thousands Bible, I want to say to you there is not ism will be to make free men and wo him in the breath of every flower; finds And when in going and looking out men everywhere It teaches the brother it also in the glittering face of every through the future ages, he saw that the which started with a knowledge that who can read the Bible as consistently to hood of man. Doubt not that when the starry sphere and in the radiant counte- time would come when there would be spirit world is reached we shall be bet- nance of man, in that universal power another of these great waves of power power, and around them strange sounds ter off than we are in the material which we can not comprehend, and yet sweep over the earth, and come accord world. Spiritualism brings with it no which every soul reverently acknowl. ing to natural laws, governed by the place; we have come to a point where understands its phraseology. There is same, and make their advent when it these are almost as frequently found as not one of the mediums but know what would be possible for them to come, it is to find a home without any of these, our brother medium meant when he And Spiritualism is here as the direct And while we speak of the said: 'I am the father of one, if ye had through the past of human history, find result of nature. It could not have come advent of Modern Spiritualism, you heard me, ye had heard Him also,' Ask with its present interpretations sooner are very apt to say we celebrate the Brother Dean how he gave his discourse than it did come, and all the powers of 'rap' or these minor manifestations, or to day, and why he left the Methodist through pain and anguish of material men and demous could not keep it back first manifestations. I want to say a day longer than it did keep it back. to you, at that home at Hydesvilleent time; and every three and agonizing For every effort had been made in the there took place every phenomena of my spirits are one; whatsoever they give pair of the past has been essential to past, and in the name of gods or devils, Spiritualism which has been manifested me to do I do obediently; wheresoever make the way for spirit communing and these manifestations have been met in since that time, except that now have they direct, I follow.' This is the child. every instance, beaten back if they could taken form for the great multitude be besten back, stopped if they could be And then it was in one household, for thwarted, until at last in the nineteenth century, in 1848, in the home of the praying mother, in the household of one of help, every stepping-stone, every ray of the branches of the Church, came such forms, whose bodily presence was dislight, every extended hand, every word, manifestations that prayers to God or and the power and effort of every savior power of the demons or men could not

> do not mean some one to save by aton-I vent of these returning spirits, and the ing blood, a power from future couse-litrst one making it known that he could quences of evil doing, but they who have return was an uncertain quantity, and I and there we see the transfigured Jesus given light, each one who has given a am glad of it—I mean by this, as far as and Moses and Elias were seen by the ray of this light, every one who has been salvation is concerned. He was one of mountain side, and so plainly that the a torch-bearer of truth, every one who the ordinary sons of men-no son of God disciples wanted to hold them. has saved man from the commission of more than this: He was one of the toilsin, has been one of the saviors who has ling sons of men, who went from house recognize the fact that Spiritualism is been able to save him from the conse to house, homeless and unrecognized, old carnival in the kingly palace, and see death, or so that you would not take much older than the forty-four years quence thereof. And in this we have and upon whom the oppressing hand of the hand-writing against thewall, and the your risk on the next hundred dollars finger writing in letters which could not which mark the history that we speak of had the sages, the philosophers, the man fell, will awake to that alive. And as Modern Spiritualism. The thoughts seers, the spiritually gifted ones, and the bye-and-bye, with the aid of other spirits, be interpreted at first, and which fright pocket? Would it frighten you so that will be a few occurring to our minds on past ages. For God has not left the race as much as was ever prophecied, when aucient Spiritualism and their relation. without a manifestation of his presence, with knocks and sounds he said, 'My morning, gave a resume of the last year's been left without any sunlight; and, as lin the corner of this cellar, and dig deep marked by peculiar spiritual efforts- little enough, through these ages, and say to you that the soul that did that, by experiences belonging to mankind yet there has been sufficient all the way, did more for the great body of humanity

of reality rather than dreams; an immortal ex | made possible the spiritual communings | itual life, every one of these marking a | Spiritualism accomplished? It has unevery religious system, as well as giving brother had said, crystallized, changed, truth, and has given a revelation that the you Modern Spiritualism. So that, my grown cold as far as the spirit is con- ages have waited for; and it has knock-Christian friends, we say to night that cerned, and its recognition. And it has ed the bottom out of hell. And I say this Spiritualism is older than your belief; been found necessary farther on to re- with all sincerity and reverence. You older than our modern phase, and goes kindle this light upon the altar of hu- may not feel that it is such; but it is back into human history as far as we man experience. And after a Christ born with the deepest reverence. For I will have any record of man, as a man re- in Judes, out of the thralldom of ancient tell you why. You prove to mankind at 2 o'clock, dinner having been served cording and who has left any history of Judaism, protesting against its errors, that the old theology that saved one and what he did and thought and aspired to protesting against its wrong and injus-doomed ten is not true, and you give be. Man as a spirit-for we speak of tice to man, came out with the simple mankind a gospel of hope at least. And him as such—has ever aspired to know teachings of a simple form, the older the returning spirits have been of every

> "Now my critical friends, and there are always such here, who say, 'you, as Spritualists, have communion with spirsorts of testimonies, and all kinds of for it teaches me and every reasoning thinker, that if this class are free, then the others, with greater power of wishigher always have, must certainly be in it will find enough to satisfy it; and Spiritualism, with all its teachings of such, which brings by the law of compensative nature, the reward of merit, or

"So that, my orthodox friend, if you want any hell, you are going to get it; if you are anxious for it for yourselves (but I never saw one that was), you will find that there is for every one full meaand just at this point I want to say what Spiritualism found the people. With row the brain as a reflector to image our manifestations were given; again medi that is where we say both kingdoms

"We want to speak of some of the false conceptions of man must be ban- the higher life, we find through nature's again 'He came to His own, and His own modern and aucient phases of mediumship for a few moments. We have ists have been called irreligious because or personification, save as we see it in | "I want to say to you that Modern alluded to trance mediumship. I want they are not organized and have no the manifold powers and presentation Spiritualism is the coming of Christ to say to you among the manifestations binding forms or creed. I view it as a in all nature, and as we see it in man which was promised, if it will ever have that have appeared in these forty-four great religious movement and the means and even down to the tiniest blossom a fulfillment, when he said, 'I go, but to years, we started out with demonstra-

and hundreds of thousands of homes, three little girls possessed a peculiar they had from the rap, almost every phase, and even forms were seen in what we call and have named materialized cernible to those who looked upon them with a natural and not spiritual eye.

"And while we speak of this we want to say ancient Spiritualism had this; and when we look at transfiguration and other peculiar manifestations of the it? We think of it just as man has al. other day, we take you to the Mount "Materialization, transfiguration.

eucd the king. It was, in modern par you would not touch a two-dollar bill belance or phraseology, slate-writing. In cause you found a counterfeit in the the ancient days, prior to this manifesfestation, when it was said that the great spirit of the universe gave the commandments to Moses, it would have been forty-four years I have spoken about according to the ability of man to reflect bones as a testimony that I, as a living called writing on tables of stone. So We look back over a past which is that age, and it has been looking up, soul, live after death.' And I want to from Moses as a slate-writer, and the the old line of thought and denounces hand-writing on the wall, where it ap. peared against the wall and frightened remitted names and money at one time. This and the history of the race, which stand that we must say that Modern Spiritual than all the religious systems of the past those at the kingly feast, down to the did the same thing, or when Peter deout as marked features, showing man to ism stands not without its aids of the had ever accomplished. And does this modern Slade or Watkins, or any of be something more than mortal man- past, all of which we recognize. And seem sacreligious to you? For you give those who gave demonstrations to day, momes and families where a scientific spiritual an immortal soul or being-and all of when you, Brother Dean, enumerating the proof of one returning spirit, and we have a direct line of the spiritual gifts of which St. Paul said: 'Now brethren, concerning spiritual gifts I would not have you ignorant.' I wish after all that this has a genuine seal uphuman progress. For in every one of out for the elevation of the spirit, and tributes as you possess, is outside of any the Christians from the time St. Paul these efforts of history there has been a giving the signs of man's deliverance, in walled heaven or any pit of hell, and you gave this utterance up to the present thing else in its place. And then we marked advancement or it has marked a measure, we say we have had these as settle the problem for every other soul time, had lived their Spiritualism buckle on the armour, and let Judas go a period of growth where there has been a Luther, a Wesley, and many that have in this universe; and that is what that There would then have been no modern' Spiritualism; and Modern If he gets rope enough, all he needs is Spiritualism is here because they failed the thirty pieces of silver, and some to keep this compact, and failed to folwhich have given us the foundation of change in human history, and as our locked the doors of the kingdom of low this gospel, and take hold of these man nature, and is made of such brittle promises. For was it not written, stuff, that every now and then you will These signs shall follow those that believe. In my name shall they cast out ages, and then you see aside from the devils; in my name shall they heal the Peter or Judas denying the Master, that sick; in my name shall they cleanse the leper, and in my name perform many Peters feel so sorry that they can be wonderful works,' and if whosoever said trusted better than they could before, I believe in this the Lord Jesus Christ,' could have shown one of the signs of his of heaven with the keys in their possesbelief, every believer in the church could sion. Some one says, How do you dare have given one of his signs of belief, to trust one of these after once betraythere would have been no quarrel be- ing you?' I want to tell you something tween Spiritualism and the church as it about crime, wrong-doing, and sin. Don't stood when the message went out; Spirits have returned to earth.' But tions a man will do wrong. He may rob while they failed to make use of these his employer, or he may do a wrong that gifts while they lived in the letter, while in a moment of temptation he yields to, they depended on its interpretation, the voices Christ heard on Galilee were tory up to the present, has been an effort mediumship that was not present in the messages I shall conclude that these were while they lost the power of the spirit ture to make a man that can be trusted the same as those heard by the Spirit- of man in this direction and has also past of human history. And you may but the results of evil spirits, or those He who said 'Go forth and take no thereafter. There is an inborn sin, and ualists of to-day. Spiritualism stands been a ray of spiritual light, according go back 2,000 years before a Jesus, in- who are outside the kingdom of heaven. thought what thou shalt say, for in the sin that is the result of a chain of cirfor all that is calculated to make a man to man's ability to reflect that light, and spired, touched by this living fire of Very well, my friends, if this has been day and hour when it is needed, it shall cumstances, and they are just as different be given thee.' If they had done that as black and white. Now, Peter was a would they have built theological sem- good sort of fellow all the way, except inaries? It could not have been; because has given material and mental equality external body, the brain, the encasement sent a phase of mediumship older than have been a superficial observer at least they would have depended upon the against the Master, that it at least had promise which was given, but as these its influence upon him, and he said. I things gradually changed, and men held say unto you, I never knew him.' But to this, to the interpreting of the law, to you never saw a man more ashamed of the coming of Peter and his visions, and himself than Peter was, or a more faithforgetting that God lived, and that the ful man after. spirit was a living influence, and that man has as good a right to call on these | we go forth and exhort people to sin, but powers, and expect them, and to use say this: 'We say the sinner is not a these gifts as he did in the past. And hopeless case.' That is the philosophy while forgetting this, there came a necessity for Modern Spiritualism and spirit return. Spirit return was made possible again by not only these experiences preceeding it, but by the fitness of the age passes through makes it stronger. in which it came. It came possibly because man had grown, the intellect unfolded, and here we have an illustration had an impetus of growth from that of this in these latter days by those who direction. If we have not had persecuhave come out, until they can look these tion enough we expect to get it. To-day modern manifestations over seriously

and appreciate them at their true value. "Now we shall not hold you much longer. But we want to speak of l'eter his entrancement, his peculiar visions, for when in prison even, it was so comhe first came out, having had a manifesprison doors unlocked and he went forth, his friends said: 'We thought we had seen his spirit.' Now, you see, there were such Spiritualback with the mind's eye and see that ten through the New Testament, which accepted to-day." are rays of golden light, and which make

what these really are. "And now, my Christian friends, those

class of people on the face of the carth Spiritualists, illuminated by these lat. ter-day manifestations. I want you to were heard, and manifestations took see that it is the Spiritualist medium pulpit, and is in this cause as humble a child, who says: 'I, and my father, and like simplicity and humility of truth belonging to the day, coming out of the past ages, budding a blossom in the nineteenth century like a fragrant flower of light.

"We have not time to dwell upon the modern manifestations, but we know some of you will say: 'What do you think of this and that where we have found so much that we know to be false and counterfeit?' What do we think of ways thought of things of this kind.

"Everything worthy of counterfeiting has found some man or woman mean enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached trance-mediumship. Let us go back to an its measure. But did it frighten you to because you found a counterfeit in your market?

"Then some one says, 'How do you feel when every now and then some one, having been a Spiritualist, goes back 🕴 and denies this, and goes and takes up Spiritualism?' We feel a good deal like the rest of the disciples did when Judas nied the Master till the cock crew. We feel ashamed, chagrined, and for a few moments it may be 'set back,' to use one of your modern expressions, and then we halt a moment, and think it is a sign on it, when they dare to assume someand hang himself, just as he did before. need but one. For human nature is hufind it just the same to-day as other Peter feels ashamed of himself, and the and make good tenants to hold the keys you know that under certain tempta. that in reality gives him strength in futhat time, when there were so many "Now, don't take this lesson and say

of Spiritualism, and many times a man who receives this experience may become the servant of God. Every experience of this kind that Spiritualism

"I see the press represented here, and want to say that this Spiritualism has we are receiving respectful consideration, and every now and then when we receive a stab we say, 'Go ahead; you have lifted us every time you did it.' And just as surely as in the past, he who most philosophically could look upon mon for people to see spirits, that when life said: 'Evil has ever been made the servant of good,' so we say, even our tation such as we have in our physical enemies have been made to praise the sciences, when matter is defined, the cause of truth through their own endeavors, unconsciously, and the truth moves on majestically grand, and have sometimes pushed the old chariot wheels by the earnest endeavors of its ists. They were not surprised at seeing friends, sometimes given an impetus by the spirit of a man in prison; and I its enemies, who did not mean to do it, sometimes wish we could see and look and the chariot has moved onward until the central thought of Modern Spiritualmore aucient form of Spiritualism, of ism, life and immortality and the ability which we have but a few glimpses, writ- of man to communicate has been largely

Mr. Dean, whose name was down on the Testament the record of spiritual the program to make some remarks, then events, when it becomes known to man rose, and in briefly introducing Mr. Edgar W. Emerson, he threw out a few salient suggestions. He said:

Continued on eighth page ]

## Correspondence.

Cincinnati. O at the we we are to Half yeek violey. Be eathern being control to and ared. Advention means something more then the names and takes the trees pagel outer transa are a prime necessity at the samuald accompany the partue at a result in the same finday to not me senterday of terring. There is as mach difference in the mental capacity and physical nature of school children and and furty years ago as there to becores the electric light and a unity metric. Industrial schools, that, all and be every where fentered. The speaker also abedity should not be overlooked, but taken ino consideration. Environment, too, must not should be exercised in wedlock. Commercial marriages can not produce good progeny. A higher ideal should take the place of money Without reverence there can be no love and proper education is impossible without the lat-

Mr. Hull's Sunday morning subject was The Hartequins of Modern Theories . The aim of his argument was to show up the ridic ulousness of the laws and customs that were governing society at present willustrating that barbarram was not comuned alone to those living on the clauges, but was well paralleled by the New York electrocutions. A broader civil. cation was needed with humanity, equity, and justice as its essentials. If we had these we would not need charity. As long as the golden rule is not carried out we will have gibbets and your-houses, and as ivag as criminals were degraded others will defy the law. When love becomes the law prisons will be converted in hospitals, and poor-houses will cease to exist altogether. Love elevates the human race. It has even warmed up a class to reconsider the infant damnation theory. A pity it has not reached the legislatures. But it will be a proud day for our nation when enough of it gets into them to abolish capital punishment throughout the land. Poverty, too, is our disgrace, though it could be abolished everywhere by simply taxing the church property. There's enough of it to meet the emergency. But the world of thought in being electrified by the light of the spirit, and in this lives our hope. The signboard reads: liberty, union, love!

The evening subject was "Faith, Folly, and Facts." In this the speaker portrayed the folly of a foolish faith, and the folly of rejecting s faith supported by facts-orthodox theology vs spiritual manifestation, for example. He also spoke of those who claim fellowship with God but despised their fellow men for having a betief of their own, as one of the great inconsistencies of the age, and of the sham-charity of refusing a beggar a pittance, will recline in a velvet church-pew and "pray for divine petroleum enough to sanctify them another week." He too thought that the Church was a greater generator of inadelity than any other institution extant. But he repudiated a godless Spiritualism, believing that behind all phenomena in the universe is intelligence, and that this, regarded as humanity's God, would idmit of no discrimination or special hearing to any sort of believers. This god that held the planet to the sun was the God of Love, and as our god, we should feel it our duty to act out the divine promptings that were the share of

porting. Mr. Hull speaks two more Sundays for universal growth for all mankind to Cincinnati.

The Ladies' Aid of the Union Society of Spiritualists, which adjourned during the week of anniversary festivities, held its regular meeting Wednesday afternoon, April oth. Our the chair, after an absence from the city of several weeks.

Usual business completed, a vote of thanks was extended Mrs. Murray, of Newport, who with real and untiring energy, came "to the rescue" with her timely aid in constructing and completing a portion of the hall decorations for the anniversary.

The little "seance," which was in order after the meeting, was a very enjoyable hour to all . many unseen friends giving evidence of their presence with us by controlling spirits, Maria," 'Miamiah," and "Water Lity," who always bring a delight when they entertain. looked forward to with pleasure and interest by all participants. Ladies, you all will be made welcome; so come and join with us in

### SARAH J. JENNINGS, Recording Secty.

Summerland, Cal. In my last letter I told you something of summerland, and as promised, will tell you something more. On March 31st, the fortyfourth year of Modern Spiritualism, the corner stone was laid of Liberty Hall in Summerland by the Spiritual Association, Prof. Loveland presided. Deposited in the strong box were also the photographs of Prof. Loveland and A. organizer in this State of the Parmers' Alliauce. The choir sang "My Country 'Tis of Thee." Prof. Loveland gave a short address, followed by Mr. Burdette Cornell, one of the State organizers of the Alliance. This young then adjourned to the place of meeting and listened to a soul inspiring lecture from Prof. Loveland, then resolutions were formed. moneys paid and subscribed for the erection of the hall which will be pushed as fast as possible. The ladies of this society have organired a "Mite Society" for the purpose of aiding and encouraging the library, and also for social culture. There are many mediums here, and circles are in order almost every evening. friendships are warm and strong with the council of guides and guardians who have prophesied future success and prosperity in all their undertakings. Southern California is in rather threatening, but when he saw the lovely faces and inhaled the fragrant breath of the choicest, daintiest flowers that grow upon this planet, he relented and waved his wand of

wor the the few sens . It's commy breat the commy constitute that he plant in decrease is they take to besied a the goal of the times in Sample copies . I to Bairon Man Inch a the Senate thereof he to the senate of the Senate of the Senate of the Senate there is the Senate the S the track was too mach at the man and their track to the the tracking was too mace at the second the tracking water in water survey or related and and end entered at a per-art carbon a sad mount of the era Cal. Ira a to the to the matives of this land, tank and dates and dates and as and as and as the occupit word reveals to filliness state spiritualists Association. A teamateral course to pursue A testie and matcheur; when harmonious conditions are Fraternally

Real Bransell

#### ANNIVERSARY ECHOES.

The furty fourth auniversary of Modern Spiritualism was celebrated sanday evening March ected to parents coercing their children to a program was partially prepared, but all were profession Suggestion was sufficient. No are agreed that we would much rather listen to an would do the rest Frenatslandscare and he address by Mrs. A. M. Glading who had been so truly inspired in her lectures during March Her discourse was an able elucidation, in conhe forgotten. And, above all, more forethought trusting the modern manife tations and philoophies with ancient 5; irritualism, that even greater gifts have followed those who believe the present day. She was listened to with rept attention, and at the close gave many tests to anxious minds, alt of which were recog-

> The audience filled the hall and ante room Mrs. Glading has been engaged to be with us in October and November next.

The following was prepared by the writer for the occasion but not given :

It seems fitting on this day that some word of rejoicing should be given by the oldest pioneer now living who embraced this beautiful philosophy, which appeared to the world forty four years ago. Though uneducated and unknown persons humble in hirth and life like the humble Nazarene, they, too, brought before the world a new, beautiful, and redeeming dispensation of light and salvation to all who implicitly follow its divine teachings. We to day meet to celebrate our natal day

our Easter of the nineteenth century, for truly our Christ has arisen in strength and has appeared in all parts of the globe and to all people, shedding light, impressing principles upon the hearts of all who will listen to the voice of the spirit world. It is well to rejoice after hard-fought battles, and it might be said the victory is about won, to so great a degree that the feeble opposition of to-day melts away like dew before the rising sun. Unlike the past in presenters we have millions of earnest be lievers: thousands of mediums and speakers; unnumbered magazines and periodicals, the secular press imbued with its ideas and its language: the Churches honey-combed with believers; from many pulpits the spiritual doctrines are frequently taught, and the mitlennium of spiritual teaching nearer at hand. Would that all who belt ve its truths would stand up before the world with open firmness and assurance, which truth and knowledge alone can give; the cause would certainly certain church goers, who, immediately after spread with greater rapidity, obliterating the moss-grown errors of the past and present, which is obscuring the light from many noble minds, who are waiting the knowedge of this glorious dispensation of love to all mankind, as the truest method of obeying the laws of the Infinite. At every recurring appiversary day, our arisen sisters and brothers, who, too, have fought the good fight, assemble with us to memorialize the day of deliverance from superstitious blight; to congratulate with us; to strengthen and inspire us to greater vigilance and exertion: to dissipate erroneous teachings by the superior light of spiritual evolution and inspiration. Friends of the cause take courage work with zeal, guided by wisdom, until the Limit of space this week necessitates brevity. spiritual light of the nineteenth century shall but objectors must make up for the lose by at- penetrate the rifts in the clouds that now tending Mr. Hull's lectures in person. No syn- darken our mental and spiritual horizon; opsis ever can do full justice to them on any oc- shall forever disappear, and through the comcasion, for the eloquence and magnetism which bined efforts of the mortal and the immortals accompanies them can not be reproduced in re- whose unseen and potent power is far reaching

SARA A. BURTIS.

Joplin, Mo. The Spiritualists of Joplin, assisted by friends from the surrounding vicinity, celebrated the forty-fourth anniversary of Modern Spiritualworthy president, Mrs. McCracken, again in ism April 3d, one of the sublime events in the world's history. Three sessions were held. Mrs. J. C. Gaston filled the chair. The morning exercises consisted of music, lecture, recitations, and tests. Mrs. M. T. Allen, of Springfield, Mo., and Mrs Sara C. Scovell, of Galena Kansas, were the speakers of the day, but owing to ill health of Mrs. Allen, J. Madison Allen filled her place on the program in the morning. He gave a brief synopsis of both Ancient and Modern Spiritualism. His remarks were received with appreciation by the audience. There are but few Spiritualists in Joplin, but their number was augmented by carnest investigators, and good audiences greeted the faith-These Wednesday ofternoon gatherings are ful few each session, and despite the heavy storm at night the large and commodious Ho

> Mrs. S. C. Scovell lectured and gave some remarkable tests in the afternoon, which were received with great satisfaction. As a psychometrist Mrs. Scovell has no superior, and she can be recommended as a first-class speaker. Taking subjects from the audience, if so desired.

ver Opera House was well-filled

Mrs. M. T. Allen spoke at night. The disturbance of the elements interfered, to some extent, with the tests given, but in spite of this fact the audience demonstrated their appreciation of the same. Mrs. Allen is a medium of high order, and her reputation as a reliable mementoes, articles, dates, resolutions, etc., medium is well established. But I simply do her justice in saying that she can be recom-C. Doane, a veteran Spiritualist, and the first mended both as a platform speaker and test

We are very much judebted to Mr. and Mrs Allen for the beautiful music rendered on the occasion. The recitations given between regular exercises are well worthy of mention. Mr. man made some appropriate remarks couched Martin, of New York, gave some fine selections | the benefit of Margaret Fox Kane. in the eloquence that he is so gifted with. All appropriate to the occasion. Also Miss Gillia Scovell, of Galena and Miss Goodwin, of Joplin

At each session a petition to the World's the occasion. Thanks are also due to Mr. S. I Fair Commissioners was circulated, asking Clark in his untiring efforts to have the meet that hody to keep the gates open on every day ing a success in every respect, and that it was in the week. I am ashamed for the necessity so all who were present will testify. to do such a thing in this boasted land of free dom and religious liberty. I am trying to find out if this is to be a world's fair, or a sectarian fair, compelling people from all nations of the earth to observe their customs. The probability is that the gates will be closed on Suncitizens who are harmonious, and listen to the day, unless there is a greater effort made to niversary of Modern Spiritualism. The occa prevent this outrageous wrong than there sion will be long remembered by many, and as

seems to be at the present time. An organization far further work was formed, have done a good work on this occasion. The wearing her mantle of beauty now. April came and a meeting called whereby speakers may be secured and funds raised to meet expenses.

Mrs. Allen goes to Topeka, Kan., from here May her augel friends ever guide her and give her strength to fill every duty in life. The benediction over this fair land. The winter Spiritualists are well satisfied with the day's address. To those who kindly assisted many work, and hope they may be able to have a per- thanks are due for their excellent efforts in be has been lovely, and as though by contract, work, and hope they allowed just so much rain to fail. The farmers manent organization

we all the set and anticipate the best of We are info ited to a Country of popular to be at that is teamful and elevating rape fold remains the meaning appropriated the beautiful ported plants which made the Master fatts David Mosters Plant Catalogue five age sat the mallate term to the stage of come treats. The me have to Man E belliche Mante Predition Miss Nelage a with next time and harvest. The art have themsing high excepted a complete the lackson M so him at him he had belte Bird

as a species is the beauty thereof. As I wille be ma please tailed and very eager's avoid a ter and we art winds are a satisfactor rest with a major may be trast mind and good to all that

Mas J C Gastes

Chicago, III.

The forty fourth anniversary of M. Sern Spir-

ture and invocation by vicorge H. Brooks state missionary Mediumistic exercises by Mrs 5 F De Wolfe as slate-writer, also the writer in spiritual test demonstrations which in cluded first part second part a vocal and in strumental entertainment, with appropriate recitations by well-known talent as follows Professor H. A. Tolman, J. H. Guthrie Dr. F. H. Lightall, Princess Wynima, a full blood Mohawk Indian lady in costume, Professor Leroy, leader of orchestra, Van Horu Miss Adelaide Henry, in vocal and instrumental selections Miss Maggie Simsrot, and Miss Minnie Phillips in recitations. Part third- Mrs Jennie Moore, the victorious materializing medium, held a reception and responded in a pleasing address. The grand spirit art gallery, comprising a large collection of spirit pictures, photoes, landscapes, portraits on canas, paper slates, and other fabrics, by cele brated apirit artists, was truly wonderful. Art gallery originated by the writer met with general approval, and pleased every one. It

marks indulged in. At the close a grand social and ball occupied the attention of young and old until 2 . mm. The entire entertainment was a grand success, and will long be remembered with pleasure by all who participated on this memorable occasion and grandest anniversary ever held in this city.

surprised and amused the wise acres of investi-

tors. Great' great' etc., was the frequent re-

A large and intelligent audience assembled. The entire larger hall scating capacity 700 was handsomely decorated with festoons, evergreens, American flags, bunting, and all enoyed themselves to their entire satisfaction. The president, G. L. S. Jenifer, and associa tion extend to all volunteer talent and all donors of pictures a vote of thanks; also to the editors of THE BETTER WAY and "Progressive Thinker" for the kindly notices as published

Ashley, O.

in their columns.

G. G. W. VAN HORN,

The anniversary of Modern Spiritualism was elebrated at Ashley, O, on Sunday, the 3d inst., under the auspices of the National Spiritual and Religious Camp Association (central Ohio department, located at this place.

H. P. McMaster, of Leonardsburg, O., delivered the forenoon address and D. M. King, of Mantua, spoke in the evening. Both gentlemen are able, and did their subjects am ple justice. They each began their investigations in the early days, and were well versed in the history of Spiritualism, and were able to give many interesting reminiscences of the past. Mr. McMaster thought he had no use for It when it first began to attract his attention, but now he can rejoice that for nearly forty years his pathway has been lighted by one of the grandest truths ever revealed to man-the truth of immortality.

Our camp association is now fully organized, and vigorous work is being done for the season of 1892 August 21st to September 4th). Arrangements are already made to purchase twentyeight acres of ground, the present site of the camp, just outside the village limits; and while we do not claim the location to be the finest in central Ohio, we do claim that the site is in every way suitable for a pleasant camp, easy of access, with many live and wide-awake Spiritualists living in the village. In fact Ashley is noted for the intelligence and liberal thought of her citizens.

Stock in the association is offered to the public in shares of ten dollars each, and we ask every friend of this great and glorious cause in Ohio to join us in our humble efforts to build up a camp right here in our own State. Work on the grounds will be pushed right along, and improvements made fully up to the times in every respect.

Among the speakers engaged for the coming season are Lyman C. Howe, Mrs. Adah Sheehan, D. M. King and Mr. and Mrs. G. W. Kates. Many good test mediums will be present. Mrs. Judge Ivey, of Georgia, independent slate-writer, who visited our camp last year, and gave such perfect satisfaction, writes that she will be with us again this season.

THOS. H. MOREHOUSE, Corresponding Sec'y,

Port Huron, Mich.

The Spiritualists of Port Huron celebrated the forty-fourth auniversary of Modern Spirit ualism on the evening of March jist, at which time a hall just completed was tendered to them by Hon. James H. White for the free and exclusive use of spirits and Spiritualists. It fills a want long felt here, and now that a hall is provided, they propose to organize and work for the good cause and we hope in the near future to report a prosperous society. Mrs. Sheets, of Grand Ledge, Mich., (an inspirational speaker) was present and delivered the anniversary address and also dedicated the hall in her most happy manuer, and to the delight of a large and appreciative audience. The spirits also suggested a name-"The Temple of Truth." She was followed by Mr. Olney and Dr. l'ace, who read the following resolutions, which were unanimously adopted:

Resolved. That the thanks of the Spiritualists of the city of Port Huron are hereby tendered to Hou. J. H. White for the privilege we enjoy in meeting in this commodious and confortable hall which he so generously places at

our disposal.

Resolved. That we will strive to profit by this act of generosity to the end that regular meetings shall be established where Liberalists may meet and exchange views on a free

platform.

Resolved, That a copy of these resolutions be forwarded by the secretary of this meeting to the "Banner of Light" and THE BATTER WAY for publication. Quite a generous collection was taken up for

Mrs. Robinson, an inspirational medium was instrumental in providing good music for

C. H. HUBBARD, Sec'y.

Indianapolis, Ind. On Saturday, April ad, and closing on Sunday the Indianapolis Association of Spiritualists celebrated at Lorrain Hall the forty-fourth an the audience was appreciative, we feel that we ladies were untiring in their efforts in making it a success in every way, and had decorated th platform with a profusion of plants and beautiful flowers. The program was a varied one Mrs, E. Cutler, of Philadelphia, delivered the half of the cause, that so nobly and truly a

and Mrs. Assa Assarbal are the open that gave we each in her was choose selections of social and instrumental many and some sets five recitations songs Yes Thou Art Mine and De aming as She Sleets, were tendered in a delightful and charming mauner. The Ladies Aid turnished cream and cake at the close of the exercises and it was fully in o clock before the audience mended their way home to riod a two saw acrous beddaupana. Done of

#### Lynn, Mass.

The Lynn Spiritualists and Ladies' Aid Sociers united in commemmoration of the forty fourth anniversary of Modern Spiritua'ism in

In the afternoon the exercises were opened by a poem by Mrs. Stone, of Swampscott. Then quite a lengthy discourse was delivered by Mrs. Ida P A shirlock, of Boston, pertaining to Modern Spiritualism and its growth since its hirth, short addresses were made by Mrs. Chase Mrs Atherton Mr A & Whitlock, and tests by Mrs Prentiss Mrs Hare, and o hers Supper was then served in the lower hall under the supervision of Mrs. Daniel Shepperd and a to the of ladies. About we sat down and did full instice to the goodies placed before them. In the evening the opening invocation was by

Mrs. Whitlock, and the anniversary address by Mrs R S. Lillie to a large appreciative audience Mrs Little held her audience almost spellbound from beginning to end, and lasted more than an hour. Her language was of the very finest and so simple that all could under-

At the close Dr Willis Edwards gave some very remarkable tests which were very well received, and all recognized by some one in the audience. The day's entertainment closed with a dance in the lower hall from 9 to 11 p. m. The stoging by Mr. Churchill and Miss Chase

Lockport, N. Y.

The growth of Spiritualism in this city and the increasing interest therein, was fully demountrated on the id inst., the occasion being the celebration of the forty-fourth anniveasary of its advent by the United Progressive Club at Mizpah Hall, excelling any previous demonstration in point of numbers, decorations, and enthusiasm. The hall was tastefully adorned with festuons of smilax, banks of potted plants and flowers, appropriate mottoes and other decorations.

A very beautiful good-luck horse-shoe, over the front centre of the stage, was greatly admired. A large American flag covered the walls back of the stage.

Quite a number of memorial pleces were conspicuous among the decorations. The tables were abundantly supplied with tempting viands and presented a most pleasing view.

Among the guests from abroad were Mr. and Mrs. M. S. Dutter and son, of Ravenua, Ohio; Mrs. Caswell and Mrs. Britt, of Holley; Mr. aud Mrs. P. Kittredge, of Gasport; and Mrs. H. S. Darling, of Newlane. Cards of regret were read from several absent friends. Alice, Mrs. Robiuson's spirit control, wel

comed the assembled friends in her own inimitable manner and gave descriptions of and loving messages from those who have passed to the realm of spirit. This was followed by a very pleasant social

time and at midnight the friends spoke the good-byes, hoping to meet again under as pleasant dircumstances as this.

National City, Cal.

In this far away land of sunshipe and flowers, The First Spiritual Society of National City, celebrated the forty fourth auniversary of Spiritualism in their hall, Thursday, March 31st, afternoon and evening. The hall was beautifully decorated with all kinds of flowers, the most notable feature was the arch of Calla Lilies. There were many varity of wild flowers scattered here and there through the hall. A picnic dinner was partaken of at noon. The tables fairly groaned with their bounteous load of good things.

The afternoon exercises began with singing and an address by the president, Mr. P. T. Grif fith. He was followed by Mrs. Edith R. Nickless who gave a short but forcible address on the anniversary. She was also followed by several others. The meeting was then adjourned till evening. Many staid and refreshments were served.

The evening exercises were conducted entirely by the home mediums, they did credit to the occasion and to the society as well, showing a wonderful improvement within the past year, several of the mediums having developed during the past year. After the exercises, the floor was cleared, and both old and young people enjoyed dancing till miduight, when every one went home, feeling they had several profitable day and evening. the occasion and to the society as well, showspent a most profitable day and evening.

MARY I. DIMOCK.

Los Angeles, Cal. The fourty-fourth anniversary of Modern Spiritualism was duly celebrated in Los Augeles, Cal., on Sunday, April 3d. Good Templars Hall, in which the anniversary was held. was profusely decorated, which, with the music and grand inspiring speaches, made an im pression for good on all who were fortunate enough to be present on the occasion. Prof. W. C. Bowman (an ex-Methodist minister), who has been lecturing for the Spiritualists for the past ten months, was the principal speaker, assisted by J. L. Baisley, Mrs. M. E. Weeks Wright, and others. As platform test mediums

there were present Dr. Louis Schlesinger, M. E. Weeks Wright, Mrs. Ella M. White, and Dr I. M. Temple. The anniversary was held under the auspice of The Society of Secular Spiritualists, which was organized on March 27, 1892. Prof. Bowman

had been lecturing for the audience that now constitutes the society for several months with out any organization, believing that Spiritualists needed none. But the meetings having in creased both in numbers and interest to such an extent that some organization became absolutely necessary, so the society was founded with Prof. Bowman as president; and Miss S Estell Deuell as secretary. The society is just what the name implies, as the members and lecturers are all interested equally in secularias well as spiritual matters.

S. ESTRUL DEUBLL.

JEANETTE PRASER, Manager

Vicksburg, Mich,

Vicksburg Campmeeting will be held in Fraser's Grove from August 12th to August 29th. Good speakers and mediums will be present. The speakers already engaged are Mrs. Heleu Stuart Richings, of Boston Mass, and Hon. I., V. Moulton, of Grand Rapids, Mich. James Riley, the materializing medium, intends vislting the camp as usual.

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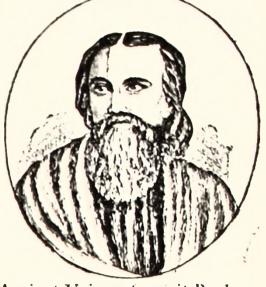
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Written for The Better Wav The Coming of Osiris PRINT L. C. BUGGESSIN PUS O famil squreme whose ancient gods Embraced the scape of human
That are beyond the earthly close The real is which all the world has sought Thy was in replete gloom.
The consequery bound thy limbs in chains-

per forth anew a er western pleams Thy light choic bright for all the race-Thy answerige reached the heavenly ,world Thy mislom now the mge may trace. Curved in the stones the conquerer hurbel. In anger from their seats so arm, Pinced to endure the cyclic age. It'en now the traveler sevils to learn The mysts, fore of Egypt's sage.

Thy glary only bry and the totals

Thy priests were silent as the grave The moner he slept while centuries spedmorthern hordes with none to save Have robbed the chambers of thy dead Vet mone of these have wrought thee harm-Thou liv at secure from earthly ill. For in thy soul dwelt no alarm. Or care of any mortal will.

O. pigmy race, how ye do err to think the dead are lost in gloom That Egypt a dead in sepulcher Attest the triumph of the tomb, Not thus did Isto well her face : Not thus did Horus quench the light, Not thus Outris taught the race Fre he had vanished from its night.

That light shines now the world to bless It lifts the soul from earth to beaven It hids each heart to onward press, To lais home though tempest riven The gods of old still live in song-They wait the hour of Horns' birth-Cuiris leads the hosts that throng The portals leading to the earth

#### Written for The Better Way. PERFECT FATHERHOOD.

I have been reading for the second time an article from the pen of Myra F. Paine (one whose writings generally find echo within my soul) an article that reread by all men and women. She has been taught, she says, that undeveloped spirits are under the guardianship of those in higher spheres, who hold them in check and restrain them from wrecking vengeance on those who are ignorant of the natural law of spirit influence. either in the body or out. I have had the same teaching from the other side, and to me it is reasonable, just, and right. On earth man is so wise as to protect himself from those who would harm him. Is he to lose that wisdom by a change of spheres?

She gives us a very good reason why criminals are born into this world, and what a pitiable spectacle it is to see the perior, stealing what is rightfully hers, wish to be delabild. But shy broadcutter of having to catch here. En train. The quartet then rendefed Abt's famous "Ave Maria."

Mr. Edgar W. Emerson then gave what was to many one of the principle fea tures of the evening. In a few introductory remarks he said, in part:

"I think for one, friends, I am a little disappointed in not listening longer to the remarks of our good friend Dean, although I suppose he is wearied by the cares of the day; and then, I did not think he would tell on me when I whispered a sweet thought in his ear. But I suppose he is like all others. If they happen to get a good thing, they always and prove to you such things as may be given to us. Again I ask you, as an audience, to recognize as rapidly as possible that which my be imparted through came to me at the close of the afternoon's session, telling me that they recognized certain things which were given, although they did not do so during the service.

" I wish to say, friends, that being in an unconscious state most of the time, I the session, and I rather, if you are able to recognize anything, to do so while you are here. I do not ask it, friends, for myself or for the cause which I promulgate, nor for you either, but for those that you will readily recognize that able to come in contact with any of you in the audience, that you will freely and frankly recognize all that may be imparted.

"In coming into your environment you that we may catch those waves of thought that intensify us and have a tendency to do us good. I perceive about with you. I cannot help noticing which they gape and wonder, and report as if they had just made their advent especially the form of a young lady. She is evidently suffering and passes out on earth, under the magic of these arissuddenly."

into particulars of the impressions re- to millions and have been for thirty or aquarterly subscription.

does in the air. Some tender little lamb perhaps, that has straved from its spiritnal pasturage before its strength was sufficient to meet the coarse-grained animals on the material plane, or the disriples of a three pronged deity, who for designate as home-sweet home. Oh, shall we attribute to the sudden departure of these birds of bright plumage. The only motives I can assign is sensitiveness and selfishness. The first class is not sufficiently well grounded in character to hold their own when met by the bland smiles of arrogant self-sufficient ones of earth, who picture to tendencies of the course they are persuing; the burning lake and bottomless pit is all they can expect to reap from the seed they are sowing. Repent, mend thy ways, and all will be well.

We all know the power some minds have over others, and some feel it more sensitively than the spiritual sensitive. The other dominant factor is selfishness, this unhallowed crew hope to win pow er, place, and popularity that will enashould be copied and reprinted, read and ble them to move and control spirits on both planes of existence. Truth in the absolute. Some claim must be given them when they themselves are living on a very scanty supply of this sublime quality the kind they surround the media with. One that I have knowledge of to six months; he wanted it done in three or would abandon the cause. They left him in his glory to fertilize his as surance and dogmatism in fields that would yield the peculiar crop that would tickle his fancy and strengthen his vanity. I contend that the supremely arrogant and selfish ones of earth have no right to block one's seance-rooms, to the hindrance of minds in a better degree of receptivity, that want and deserve this woman, man's equal and sometimes su-perior stealing what is rightfully hers. sweeten their lives and uplift the undertrouble, also sent a message to a person in the audience, who immediately recognized him.

> A number of others were also spoken of, and at the close the Hon. Sidney Dean pronounced the benediction.

Written for The Better Way.

LYMAN C. HOWE.

MINISTERS AND PSYCHICS." Under the above caption, the " Indianapolis News," of March 28th, sketches the sayings of a conclave of Methodist ministers, at the Meridian Sreet Church, which illustrates the trend of religious thought which reaches to all denomilike to tell others of it. I shall endeavor nations. The most attractive themes again, friends, to place myself in a con- that engage the spare hours of the dition to be manipulated and operated clergy to-day, are those allied to Spiritabon by the unseen intelligences and ualism; and though covered with a varipowers that I know exist, and are able to ety of names to conceal the real subject, manipulate my brain and vocal organs and occasionally fortifying themselves with a contemptuous fling at Spiritualism, it is nevertheless the main issue and the chief attraction. These very facts and experiences, which they reme at this time. There were several who bearse with manifest gusto, and fortify with evidence for which they freely vouch, were the chief centers of attack and ridicule from the pulpit, thirty years ago. "Psychic phenomena" and "Psychic research," have become pet subjects with those who wish to evade the old issues, and take advantage of all that am unable to recollect anything after Spiritualism has developed during these forty-four years of continuous battle with these same disciples of "Psychic science." Hypnotism is so much more euphonious than magnetism or mesmerism, and "Psychic phenomena" has who are seeking to come into rapport an aristocratic echo that is not dangerwith you, and bring that positive knowl- ous to kid gloves and high salaries. edge. And I hope again this evening The vulgar are not supposed to understand the meaning of such words or which may be given, and I trust if I am | shadow them with common sense. Our arisen friends are not supposed to be meddling with such immaculate verbiage, and the plebian sentiments which invite the denizens of the morning land to open communion with the sorrowagain this evening, and in reaching out laden of earth, are not likely to be recfrom our spiritual nature unto yourself ognized in such philological attire. and noticing the disembodied intelli- True, those who utilize these aristocratic gences who are seeking to communicate phrases, knowfull well that Spiritualism with you on earth, I trust we shall be is what they are after, and that all the able to manipulate and come so near to varied phenomena covered by "I'sychic research," "Hypnotism," "Mental telegraphy," etc., are the same that have been witnessed and studied by Spirityou this wonderful magnetic wave this ualists for the past forty-four years. evening even more than I noticed it this They well know that they are indebted afternoon, the ministering spirits who to Spiritualism for the whole field of are seeking to come into communion discovery, and the phenomena over

WOMEN AT TRIALS.

Why Ladies Flock to Court. A Clear Definition of the Causes Which Make Women so Susceptible to Emotion.

The New York Sun has an able editor centuries have been nibbling leaves of ial in which it seeks to show why some faith from the old tree of theology. I women love to attend sensational or know some who entered our ranks a few murder trials. It says: "Women are or soul-reading by Dr. Phillips, of Chicago. years ago, who seemed at the time to not stirred at all by many of the occurhave much of the fire and grit that rences which sgitate men, but when a would mark a worker of years' experi- case involving life and death comes up, ence. For a few months you would hear a tragic case, and more especially when tell of their activity in the locality in it has about it a mystery in which a wowhich their forces were brought to play man is concerned, and a woman of the that was refreshing to contemplate, when more refined society, they follow its all of a sudden they would fizzle out like course with an intensity of interest the aspiring rocket on its aerial trip, and greater than men feel. It is akin to the when perchance you met them at a later fascination which a fictitious tragedy on date a vacant stare was all that met your the stage has for women, and for women glances. Uthers have gone, no one more than men. It is a luxury for many knows where, not even their best friends good women to have their tenderest can locate them. Nor do our spiritual feelings of sympathy aroused. They papers give any clue to the place they enjoy going to funerals and wiping away tears shed in unison with those of sorwhere are they gone, and what cause rowing relatives. The plays that wring the heart are more attractive for them than the comedies which provoke merriment. They delight in having their feelings roused to the highest pitch."

This is all undoubtedly true, but there is a cause far back of all this. It is a cause which has its origin in the life and condition of the women themselves. them in dramatic colors the evils and Most women are weak and not in good health. When a woman is sickly, her feelings are quickly aroused and she suffers keeply. Thus is the real actual cause of it all. Women should not suffer, lution will not be completed in our time, for we They are designed by nature for happiness, not misery. And yet, too often, it is continual suffering, when there is a To-day the world believes in Spiritualism but certain relief. Read the experience of a New York lady.

Mrs. J. F. Beale, residing at 363 Lexington Avenue, says: "About six years ago I suffered from a severe attack of in the name of religion or science. peritonitis and general kidney troubles. Despite the attendance of skilled physicians my ailments increased. I finally decided to try Warner's Safe Cure, and moral force, and get in measure and purchased a bottle. This step was taken had been benefitted by its use. At this which will bring the perfect day of revela was promised speakership in from four time the physicians stated that another attack of my malady would most assuredly prove fatal. I took four bottles of Whenever I feel as though any of the symptoms were returning, I take a dose and immediately feel better. I now feel as well as in my girlhood-and it is entirely due to this remedy." Is this an isolated experience? By no

means. It is precisely what hundreds of other ladies have found true in their experience. It shows that if women and thus branding thief on the brow of prepared, is an axiom that should be accontinue to suffer, if the trials of life peared to have died from some dropsical with all the phases they reportland much more; and these divines are rapidly yielding to the inevitable. If they cannot stand the old name, we can afford to take the benefit of that and let them work out their own salvation in cog, for we may be sure that Spiritualism will take them all in and care for them as fast as they become acclimated to the gospel of liberty and love.

#### PERSONALS.

Contributions accepted: S.T. S., W. H., E. J. H., E. L., S. P. M., E. L. M., E. R. T., M. F. P., G. P. M., F. J., M. E. M., G. W. K., A. E. S., J. F. C., R. S. L., A. B. R. B. F., A. C. S.

See anniversary reports on 6th page. A number of correspondence were owded out for want of sp will appear next issue.

Mrs. A. E. Kibby has removed to 130 Locust and Saunders Sts., Mt. Auburn where she will be pleased to see her

A "Medium's Association," auxiliary to the Union Society, has been formed for the purpose of propogating phenomena for public exhibition. This organization meets at the ante-room of G. A. R. hall, on Wednesday evenings at 7 o'clock. The Ladies' Aid meets as usual at 2.30 p. m.

The Jennie Moore-Gothard affair in Chicago was dismissed on the ground that the evidence could not show that the materializing seance was a place of amusement, but a religious meeting. As the practice of materializing spirits in Illinois, is not forbidden," said Judge Woodman, " and the constitution guarautees to every citizen, free exercise of his religious opinion, the defendants are discharged."

STATE OF ORIO, CITY OF TOLKDO, LUCAS COUNTY, 88.

Frank J. Cheney makes oath that he is the senior partner of the firm of F J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK, J. CHENRY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886 A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

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Notice to Subscribers. Watch the tag on your wrapper as it ndicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE tocratic nom de plumes (as if the facts TAG WITH YOUR NAME. If you cannot Mr. Emerson then proceeded to enter were created for the name), are familiar afford to renew for a year, send in a half syearly ANNIVERSARY ECHOES

Association at Dubuque, la. The forty-fourth anniversary of Modern spir-

House on Sunday April: 182 Meeting were held at 1. d a.m. p.m. and 8 p.m. The morning exercises consisted of a lecture by Mrs. Anna Orvis, of Chicago, and psychometric Mrs. Orvis lectured in the morning on the history of Modern Spiritualism and answered a few questions. In the afternoon about twenty questions were written out and sent

very satisfactorily. In answering the question concerning the definition and doctrines of Spiritualism

sect of her lecture. She said Spiritualism embraced the whole universe, animate, and, as we say, inanimate. The sun and the planets share it with this world. It is a central force from which life issues as a light from the sun, each individual life being related to the whole just as the stars and the planets are related to each other. The development of the spiritual energy has been going on the past was years each stage within a cycle of time, but it has not vet reached its perfect revelation. Its univers ality is shown by the universality of religion. by the instinct of man, civilized or harbarous in all times and everywhere. Belief in a future and spiritual life has always existed. The religion of ancient Egypt was an expression of it. The same is true of Brahmanism and Buddhism, which in days gone by were champloned by the best intelligence of the age. A further evolution of Spiritualism came with the Par sees and their doctrine of inward and outward purity. Then came Christ with His religion o Through all the stages of development by new births, races came and disappeared each the ruling nation for a time, but none perfect, and hence each in time gave way to better one in progress of evolution. This evoare not prepared to receive the full revelation However, forty-four years ago, a right concep tion of the spirit world was formed.

having an imperfect conception of it, hides its faith under various forms. Spiritualism has not defined itself as either a religion or as a science, but simply as truth. Hence it does not get that reception accorded whatever is done

We find in Spiritualism, too, a recognition of the equality of man and woman. They are the counterparts of each other, made so to serve the divine purpose, and, each being a spiritual entity, each is essentially the equal of the other. Each has a spirit eternal with all the qualities of the soul, and each is necessary to upon the advice of several friends who the other and to the progress of that evolution

About 300 persons listened to this lecture, of which the above is but a meagre synopsis about the same number heard Mrs. Orvis again the Safe Cure, which entirely cured me. in the afternoon, and in the evening the house was packed.

After the lecture the lights upon the stage were lowered, and the orchestra played softly Mrs. Olive A. Blodgett, of Davenport, was seat ed in a rocking-chair on the stage. Her eye were closed, and she was apparently sinking into slumber. Suddenly she arose and was introduced by Mrs. Orvis, who said she Mrs Blodgett was entranced, and for the time controlled by the spirit, "Bright Eyes," an Indiau girl. She Mrs. Blogett did not know what CHristudiane craseaving thequelebelous

P. F. de Gournay, has been elected as our president. We have chosen Mr. J. E. McClellan as vice-president. He is whole-souled and quite agreeable, and we think with such an admistration we shall progress finely.
Fraternelly yours, Chesaveake.

Dayton, O.

The Dayton Progressive Alliance of Spirititualists hold regular meetings every Sunday vening at 7,30 p. m., at Knights of Honor Hall 110 East Third Street. All friends and investigators are cordially invited to come and hear liberal lectures and selections from progressive writers. Vocal and instrumental music will be provided. Seats are free. Sunday, April 17th, Dr. J. W. Haines will conduct the services. W. E. E. KATES, Sec'y. J. M. CLARK, Pres't.

Table of Contents. FIRST PAGE-The Anniversary in Boston. SECOND PAGE—The Analysis of Man, Lecture by Hon. Sidney Dean.

THIRD PAGE—Statuvolism, T. I., Wilson; Tests, Mrs. Manson; Slate-Writing and Material-ization, Dr. Nicely; Remarkable Psychical Experience, Arena; Second Sight; Advs. FOURTH PAGE-Anniversary in Boston con-

FIFTH PAGE-Correspondence; Advs.

SIXTH PAGE - Woman's Cornet - Poem by Prof Buddington: Contributions by Mrs. N. P Thompson, Florence F. Alcott: Lois Wais-brooker, Mrs. A. F. Watkins; Correspon-dence; Advs. SEVENTH PAGE-Timely Topics, by Charles Cromwell; Literary; The Angel, M. C. C. Church; Obituary; Advs.

Eightif PAGE-Miscellaneous; Advs.

Testimonial.

B. F. Poole, Clinton, Iowa. Dear Sir-Your Melted Pebble Speciacles received and fit perfectly. I consider them supe rior to any other kind, and they do not cost

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#### One Cent a Mile

Via Ciucinnati, Hamilton & Dayton Railroad to the State Eucampment of the G. A. R. at Piqua, O., May 10th to 12th inclusive. Tick ets will be good going May oth and 10th, and be good returning until May 14th inclusive. Tickets will be on sale at, and good from, an stations on the C. H. & D. lu Ohlo.

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ate piece which added to the meeting very mee increased.

The quarterly conference of the Indiana State Association of spiritualists commenced in this city on Thursday evening last. In th absence of Miss Flora Harding, secretary secretary that capacity.

The opening session was called to order by President Dr. J. W. Westerfield, of Anderso The first inceting was well attended and th first address, "Spiritualism and Christianity," was delivered by Mr. Willard J. Hull, which was pronounced an able address by all present His second address was extremely radical. Mr Hull's delivery was good and at times grew quite eloquent

Mrs. Colby Luther addressed the conference on Saturday evening. Sunday morning and evening. Her addresses are always fine. With age this lady does not appear to wane, but on the contrary she appeared at her best. She was attentively listened to at all her lectures by large audiences.

At the Sunday afternoon session Mr. John Brown just developing as a trance medium gave a talk, which was instructive to many in the audience.

Mr. Dell A Herrick followed Mr. Brown and for an hour the speaker held the audience with the closest attention, giving a very able address and winning for himself many admirers and increasing the appreciation of his many personal friends,

Following each meeting seances were given by Mr. Charles Darnes, of Detroit, and Mr. He rick, at the home of the latter. The results were, indeed, the most satisfactory.

At the Saturday afternoon scance a gentleman, with no faith in the "theory," an utter skep-tic, he would not give his name or his place of residence. These he mentioned himself, as he said he wanted a "test." He got it. Going away, saying. "I give it up, but will call again when in the city and sit with you if you havela seance."

On Sunday evening Mr. Barnes gave a lightseance, sitting outside the cabinet, and the results obtained were, indeed, good. Mr. Dell A. Herrick entertained Mr. Barner

during his stay in the city at his home, ste South Liberty Street, where man friends called upon him. I came near overlooking mentioning that

Mrs. Stewart, of Piqua, Ohio, a good test medium and psychometric reader, gave a number of interesting readings in the rink, where the meetings were held. Mrs Katie Mendenhall of see S. Madison

Street, gave several seances during the leisure time between the meetings of the conference. On Saturday evening the local society entersained their friends in the spacious rink with refreshments, at which a good time was had. The meeting adjourned Sunday night with much benefit to all who attended.

Waverly, N. Y.

The Progressive Association of Spiritualists held appropriate anniversary exercises in A. () . W. Hall Sunday evening, March 27th. After the usual singing, President Dr. Lyons opened the meeting with a few pertinent remarks on the advent of Modern Spiritualism. He then introduced Mr. Egleston, who read an original poem, entitled "The Other World," which I give in full below. The speaker, using the organism of Mrs. D. L. Synder, gave us a very fine auniversary address, which was thoroughly appreciated by the intelligent audience, after which a short conference and test meeting was held, which was participated in by several me

#### DR. F. L. H. WILLIS May be Addressed Until Further Notice 46 Ave. B. Vick Park. Rochester. N. Y.

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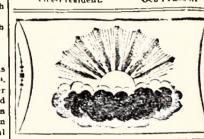
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